EDITION MMXXV // DOCUMENT OF THE FUTURE

SOLIS

The Path to the Future

A DESIGN FOR A VIABLE SOCIAL ORDER

[SYSTEM OF LEARNING · INTEGRITY · SUSTAINABILITY]

SOLIS

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CHAPTER

FOUNDATION

[•] The Dead End of the Established Orders

Over the course of its history, humanity has produced several great designs for order, and each of them achieved something real. Capitalism unleashed prosperity and innovative power on a historically unprecedented scale — and at the same time plundered the natural foundations of life and divided societies. Socialism took the promise of equality seriously — and, in its actual form, stifled freedom and inventiveness. Democracy gave people a voice — and reaches its limit where many voices become a noise without direction, one that lacks the mechanisms of self-correction. Autocracy demonstrated resolve and order — at the cost of the dignity and creative power without

which no society stays alive.

None of these designs is simply wrong. Each has reached an inner limit that it cannot cross from its own logic. And these limits stand out so sharply today because the conditions under which those orders arose have shifted fundamentally. The great challenges of the present are no longer national, no longer separate from one another, and no longer slow. The changing climate, the concentration of wealth, the upheaval wrought by digital technology, and the erosion of a shared relation to truth interlock, reinforce one another, and unfold faster than the established institutions can process them. An order built for a slower, more bounded world can no longer reliably govern a connected and accelerated one. Against this background, SOLIS understands itself not as another ideology, but as an answer to a sober analysis of what is missing. This answer can be traced back to four structural necessities. First, an order is needed that brings the human being, the planet, and technology into balance, rather than subordinating one to another — neither the human being above nature, nor the machine above the human being, nor the economy above all else. Second, an order is needed that does not maximize shortterm gain but is oriented toward durability, resilience, and collective well-being; growth that consumes the foundations of its own possibility is not progress. Third, an order is needed that fosters innovation without sacrificing its ethical limits — one that places the most powerful tools of the present, from artificial intelligence to genetic engineering, in the service of the human being rather than delivering the human being up to them. Fourth, an order is needed that unites competence and conscience — not through coercion, money, or the accumulation of power, but through meaning and shared orientation; the deepest transformations of history were never merely technical, but always cultural and ethical movements as well.

The objection is close at hand that such a design is utopian. Yet it rests not on the assumption of a better humanity, but on the insight that carrying on as before is the true improbability. In a world whose ecological, technological, and geopolitical fate is shared, continuing the existing order is not the safe option but the riskiest of all. SOLIS builds on the resilient elements of human experience — on inventiveness, ethical depth, and the capacity to think beyond one's immediate own — and assembles them into an order that can withstand the conditions of this century.

[•] Humanity at the Crossroads

That the established orders are reaching their limits is not an abstract diagnosis. It shows itself in several simultaneous crises, each grave in its own right, which in their coupling form the true picture of the danger.

The ecological crisis is the most fundamental, because it concerns the material precondition of every society. A mode of economy that consumes resources faster than they regenerate, and that treats the stability of the climate as a cost-free dowry, undermines the conditions of its own continuation. No prosperity and no progress can be secured for the long term on a destabilized planet.

The social crisis shows itself in a concentration of wealth and opportunity that hollows out the cohesion of societies. Where the gap between participation and exclusion opens too far, the promise of equality before the law loses its tangible foundation, and with it the trust that carries every order. The technological crisis is of its own kind, because it changes not only the means but the human being itself. Digital systems today structure what people perceive, how they judge, and where they direct their attention. Where these systems serve only the exploitation of attention, a quiet steering arises that eludes conscious control.

The political crisis follows from the preceding ones. Where institutions can no longer master the problems, trust wanes; where trust wanes, simple answers gain power — answers that do not resolve complex situations but conceal them. Stable democracies begin to falter, and authoritarian models gain appeal because they promise the capacity to act.

The crisis of meaning, finally, is the least visible and yet deeply consequential. An order that addresses the human being above all as consumer, labor force, and data point leaves unanswered a question that cannot be silenced: what all of it is for. Without viable answers to this question, the inner hold from which societies draw their resilience falls apart.

These crises cannot be solved singly or one after another, because they condition one another. Precisely here lies the case for an integrated design: an order that treats ecology, economy, law, education, culture, and technology as separate departments will fail at the interfaces where the real problems lie. SOLIS therefore does not begin with a single reform, but with the interconnection.

[•] The Five Ethical Foundations

Every enduring order needs a foundation that lies deeper than its laws, its technology, and its institutions, because these change while the foundation must bear the weight. In SOLIS this foundation is ethical in nature and consists of five foundations. They are introduced here not as a creed, but as effective principles: each of them rules out certain orders and entails certain institutional consequences. Human Dignity At the centre stands the human being as an end in itself, not as a means — regardless of origin, gender, age, conviction, or capability. It does not follow that all human beings are the same, but it does follow that they are equal in worth. An order that takes this principle seriously may not divide people into the useful and the useless, and may not abandon anyone because they are deemed unproductive. The institutional consequence is a basic security that does not depend on one's employment history, and a body of law that protects the weak as much as the strong.

The Balance between Individual and Community The human being is neither an isolated lone fighter nor a mere element of the collective, but a social individual who needs freedom in order to grow and community in order to flourish. The freedom of the individual ends where it destroys the good of the community; the good of the community may not be defined in such a way that it crushes the dignity of the individual. This equilibrium is not static but must be balanced anew again and again — which presupposes institutions that perform precisely this weighing, rather than deciding it one-sidedly.

Responsibility for the Planet The Earth is not a backdrop and not a mere store of raw materials, but the shared world on which every society depends. From this follows the obligation to a use that permits regeneration, to the greatest caution in interventions into ecosystems, and to the protection of the natural foundations as a core task, not a side issue. This principle is not a moral addendum but a condition of survival, and it is the reason why, in SOLIS, the natural foundations are withdrawn from private appropriation.

The Advancement of Knowledge and Wisdom SOLIS founds its decisions not on power, money, or ideology, but on the best available insight, joined with ethical judgment. Knowledge without ethics can be destructive; power without knowledge is blind; only their union bears weight. From this follows the obligation to ongoing research, to the testability of assumptions, and to open access to knowledge — and equally the recognition that cleverness alone does not suffice, but

requires the foresight and humility we call wisdom.

Long-term Resilience The worth of an order proves itself not in calm times but in crisis. SOLIS is therefore built for resilience: capable of learning, because it can correct itself; strong, because it is organized in a decentralized way; adaptable, because it takes feedback seriously. In a future marked by ecological, geopolitical, and technological uncertainties, this order should not merely endure but emerge from strain the stronger for it.

These five foundations form the standard against which every following chapter can be measured. They are the compass that orients the individual decisions, and at the same time the condition for many separate rules to become a coherent order rather than a patchwork.

[•] Method and Structure of the Work

The ambition of this work demands a particular method, and it is worth disclosing it before the individual domains are unfolded.

The first methodological commitment is the pairing of principle and institution. A value that is not translated into a testable rule, a procedure, or an institution remains without consequence. This work therefore does not content itself with describing desirable states of affairs; it names, as far as possible, the mechanisms by which they endure — including, and especially, for the case in which individual participants attempt to exploit the order. Wherever a principle is introduced, one must therefore always ask after its institutional safeguard.

The second commitment is the recurring application of the order to itself. The hardest question of any social order is not how it governs its citizens, but how it limits its own power. SOLIS answers this question not through a supreme organ of control that would itself remain uncontrolled, but by applying the same principles — transparency, separation of powers, accountability to the citizenry, protection against capture — to its own institutions that it lays at the foundation of society as a whole. This idea carries the chapter on the order of power in particular, and recurs throughout the work. On this basis the structure unfolds. The present first chapter lays the ethical foundation. There follow the model of society with its order of power, fundamental rights, and law; the order of economy and resources; education and knowledge; health and well-being; culture and meaning; and the questions of technology, artificial intelligence, and humanity's

place in the larger context. To these are joined implementation and the transition strategies that describe the path from what exists to this order, as well as a dedicated chapter on children and families as the foundation on which every lasting change rests. A concluding chapter draws the principles together and turns the view forward.

The domains build on one another, yet each is also intelligible on its own, so that the work can be read linearly or approached selectively. It is not a text meant to reassure, but a design meant for engagement — written for all who hold possible not merely the administration of what exists, but a fundamentally different and at the same time resilient order.

// THE NARROW CORE AND THE WIDE FREEDOM

One misunderstanding must be cleared away. That SOLIS rests on five non-negotiable foundations does not mean that it prescribes to the human being what their good life consists in. The foundations are a narrow, firm core; above it lies a great freedom. What meaning, happiness, and fulfillment are, and which paths lead to them, is determined not by the order but by each person and each community for themselves. An order that fixed this too would no longer be a framework, but a worldview elevating itself into law. SOLIS therefore separates strictly what holds for all from what belongs to each: a narrow, firm ground of the non-negotiable, and above it the breadth of the varied.

CHAPTER

SOCIETY AND THE ORDER OF POWER

[•] Fundamental Rights and the Weighing between Them

At the centre of SOLIS stands a twofold promise: The individual is free, and the individual is protected — part of a community that neither crushes them nor leaves them alone. This promise sounds self-evident, and yet existing orders often fail at precisely this point. They guarantee rights that are complete on paper and remain empty in lived reality: A right to education

where the schools fall into disrepair; a right to health that depends on wealth; a freedom of opinion silenced by economic or algorithmic power. SOLIS draws a fundamental consequence from this: Rights are only as strong as their practical safeguard. It is not enough to proclaim them; they must be experienceable, measurable, and enforceable in everyday life.

Among the fundamental rights that SOLIS guarantees are the right to life and to bodily and psychological integrity; the freedom of opinion, of belief, and of conscience; the freedom of movement, of assembly, and of the choice of education and profession; and secured access to the material foundations of a dignified life — water, food, housing, education, health, participation. This last guarantee is not a benefaction but the condition of the other freedoms: it is no freedom to starve, and no freedom to die of a treatable illness because the means are lacking. Beyond the human being, SOLIS recognizes an independent claim to protection on the part of the natural shared world; the justification for this is developed in the order of economy and resources.

So that these rights do not remain abstract, they are anchored in procedures and institutions, and their actual state is continually assessed. An independent body for the observation of fundamental rights regularly examines how matters stand with the real freedom and dignity of people — not in the letter of the law, but in lived reality. Where it emerges that particular groups are systematically disadvantaged, targeted programmes are triggered to reduce the inequality. The guarantee of a right thus includes the duty to verify its fulfilment.

The most difficult case is not the violation of a single right, but the conflict of two rights with each other. Here a reference to wise, situational judgment does not suffice, for it shifts the actual decision into the discretion of those who make it. SOLIS replaces this discretion with a procedure that has fixed limits. First there stands an absolute floor: the dignity of the human being and their bodily and psychological integrity are not subject to weighing. They form a threshold below which no good is offset against another; no argument from the common good and no gain in efficiency justifies their violation. Above this threshold, conflicts are decided by a regulated standard of proportionality. Whoever wishes to restrict a right bears the burden of justification, not the one whose right is to be restricted. The mildest effective means is always to be chosen. The decision must be justified publicly, is subject to review by the competent bodies — the ethics councils and the judiciary — and is documented as a precedent, so that like situations are treated alike in future. The weighing thus becomes a compre-

hensible procedure with a firm floor, a clear burden of proof, and reviewability, rather than a question of good will.

[•] The Order of Power: the Ring

There is a problem that recurs in the history of every form of rule: power tends to preserve itself, to strengthen itself, and to protect itself. It attracts money, influence, and networks of allegiance; it forms closed circles in which interests cover one another. In the end, the integrity of institutions, the trust of citizens, and society's capacity to act over the long term all suffer. An order that does not solve this problem, but merely shifts it to a new place, is not viable.

Why the Rule of the Wise Fails The obvious answer is to place at the top the wisest and most upright, selected through a careful procedure that tests for wisdom, life's achievement, and firmness of character. This answer is seductive, and it has been refuted by history. Plato's philosopher-kings, the Chinese mandarinate, the Leninist vanguard — each of these designs began with the promise of selecting the best, and ended in the concentration of power. The reason lies not in the failure of individual persons, but in a structural weakness: wisdom and integrity are not objectively measurable. Where an order raises them to a criterion of selection, the selection procedure itself becomes the most valuable good — and thereby the target of capture. Whoever controls the filter controls the system. The demand "we simply select good people" is therefore not a solution to the problem of power, but its displacement to a place that is harder to control. SOLIS draws a clear conclusion from this: in place of a more flattering description of the governing body, there must come a hard mechanism that withstands the very dynamic the order itself names. This mechanism consists in there being no top.

The Ring instead of the Summit In SOLIS, at the top there stands neither a president nor a monarch, neither a party nor a machine. Power is not organized as a pyramid, but as a ring: as a circle of bodies that examine one another and of which none is the final instance.

The Council of the Wise is one of these bodies, but not their summit. Its task is long-term, crossdisciplinary orientation — thinking beyond the horizon of the questions of the day, supplying the other bodies with proposals and considerations. It advises, drafts, and warns; it does not command and does not decide

alone. Its strength lies in judgment, not in reach.

The ethics councils act at every level — local, regional, overarching — as normative bodies of review. They examine legislative projects and far-reaching decisions not only for legal and economic coherence, but for compatibility with the five foundations. They are staffed across disciplines and hold a strong power of review and a suspensive veto: they can halt developments that fundamentally violate the values of the order — thereby holding influence, not unlimited power.

The judiciary applies the law bindingly and equally for all. What is decisive is that it applies it to the other bodies of the Ring as well; no office and no institution stands above the law.

An independent body of transparency and review, finally, secures the foundation without which the Ring cannot function: open access to information. It ensures that decisions, financial flows, and conflicts of interest are traceable, and prevents any body from blinding the others by holding the knowledge alone. These bodies control one another in a circle. None can act without the others, none stands above the others, and there is no point at which the chain of control ends. Precisely here lies the break with the pyramid: where there is no top, there is also no highest target of capture.

The Citizenry as the Outer Anchor A ring that turns only within itself would remain a closed system. The Ring is therefore anchored below in the people. The citizenry is the one node that sits outside the institutional circle, and it holds the constituent power: it can recall the bodies of the Ring, contradict them, and appoint them anew. The members of the Council of the Wise and of the other bodies serve on a revocable mandate; their authority is borrowed, not owned.

Here, however, lies a danger that SOLIS expressly avoids. Pure, immediate majority power would bring back the very forces that the order rejects from the outset: populism, manipulation, echo chambers, the clamour of voices without direction. The answer to this SOLIS already carries within itself. The power of the citizenry is not exercised as a raw vote, but structured through the deliberative system of participation: informed, fact-based, and secured against manipulation. Before every far-reaching decision, citizens receive vetted and diverse informational foundations, access to expert forums, and aids for ethical weighing; only on this basis is a decision made. Thus the people's power remains the root of legitimacy, without tipping over into populism.

Thus the two come together that would not hold apart. Power is a ring without

a summit, the Ring is grounded in the people, and the people's power is deliberatively filtered. This is the recurring application of the order to itself: SOLIS governs itself by the same principles by which it lets society govern itself. The Mechanics against Capture So that this remains a mechanism and not a mere principle, the Ring rests on four concrete components. The first is selection by lot. A portion of the oversight bodies is neither elected nor appointed, but filled on rotation by lot from the citizenry, after the model of the ancient boule or the jury. A lot cannot be bribed in advance; on a lot no career can be built; from a lot no stable cartel can form. It is the incorruptible element of the system.

The second is compulsory rotation with term limits. Power passes through hands rather than settling in place. Where no one remains at a post long enough to make it their own, nothing calcifies. The third is the right of recall and reconstitution. The Council of the Wise and every other body can be dissolved and newly staffed by a structured, informed majority of the citizenry. The guardians serve as long as their mandate holds, and no longer.

The fourth is the separation of authority over information from the power of decision. No body may at once determine what is known and decide what is done. The body of transparency and review ensures that the basis of knowledge is shared and open, so that no node can dominate the others through a monopoly on information.

The Selection of the Council of the Wise From these components follows also the answer to the question on which the rule of the wise founders: how the Council of the Wise is staffed without a hidden filter of wisdom becoming the object of capture. SOLIS dispenses with a body that decides, in a closed procedure, on the wisdom of applicants. In its place comes a multi-stage and open procedure. Candidates are proposed broadly and examined publicly, and indeed against disclosed, contestable standards — against demonstrable judgment, against life's achievement, against proven capacity for responsibility, not against an opaque score for "wisdom." The constitutive role in this procedure is played by a citizens' body determined by lot, which itself rotates and therefore cannot be bought in advance. The final constituent power and the power of recall remain with the citizenry. The terms are limited, the mandates revocable. Wisdom is thus not certified once and for all; the Council remains continually accountable and replaceable.

An Order that Holds with Fallible People The decisive test of an order of power is not whether it works with good people, but whether it remains just even with

fallible, self-interested people. The Ring is built on this assumption. It does not demand that officeholders be wise and unselfish; it demands only that no one can settle in permanently. A circle without a summit, whose bodies are in part selected by lot, rotate, are revocable, and stand under open information, remains correctable even when individuals attempt to exploit it. Thus SOLIS solves the question of power not through the hope for better people, but through a structure that withstands the human temptation to power — and it is precisely this that distinguishes a resilient design from a vision.

[•] Law and Justice

A society is only as just as its law. The values give the direction; without institutions that pronounce and enforce the law, they remain theory. In many existing systems, people experience the judiciary as impenetrable and overbureaucratized, as dependent on money and influence, and as oriented toward punishment rather than restoration. SOLIS sets against this a legal system that places at its centre not power but balance, and that joins ethics and law into a dual structure: the ethics councils formulate guidelines and examine the compatibility of laws with the foundations; the legal institutions apply the rules bindingly and equally for all. Thus arises an order that is not only formally correct but also morally grounded.

Law in SOLIS is accessible. It may not be a secret code that only experts can decipher. The essential rules, rights, and procedures are available in clear language, are taught in the schools, and are digitally findable, so that anyone who falls into a conflict recognizes without long searching which rights they have, which steps are open to them, and where they find help. Law in SOLIS is, moreover, transparent: no judgment is issued without public justification, no procedure without reviewable standards. Whoever judges discloses by which criteria they decide, so that those involved can understand why something was decided, even when the outcome does not please them.

In dealing with wrongdoing, SOLIS leaves the logic of retribution. Harmful conduct has consequences, yet the emphasis lies on restitution, healing, and the working through of causes. Whoever causes harm is not merely locked away, but drawn into a process that lets them grasp the consequences of their actions and involves them in repairing them; a company that violates ecological standards bears not only a fine but contributes actively to restoration. Repressive

punishment often combats only symptoms; SOLIS aims at the causes, because there lies the lasting effect.

Conflicts are resolved as early and with as low a threshold as possible. The law is graduated: at the beginning stand mediation and dialogue, only thereafter the court, and finally a last instance for questions of principle. A neighbourly dispute is settled by trained mediators before it escalates into court. The system is carried by judges and mediators who do not rise by a logic of career or power, but pass through a thorough ethical and psychological examination, continually further their training, and are regularly reviewed; for a legal system is only as strong as the integrity, the judgment, and the empathy of those who apply it.

Above all stands the principle that binds the law to the order of power: no one stands above the law — no officeholder and no institution, not even the Council of the Wise and not the ethics councils. Separation of powers, control, and reviewability prevent arbitrariness. Law is thus not a tool of the powerful, but a shield of the weak: no class justice in which wealth buys its way free; no impenetrable procedures without justification; no law that only punishes instead of healing the causes.

[•] The Public Sphere, Media, and the Question of Interpretive Authority

Where societies disintegrate, the disintegration is regularly preceded by a loss: the loss of a shared reference to reality. Without a functioning, free, and at the same time responsible public sphere, people no longer know what they can hold on to; power elites determine the narratives uncontrolled, facts become weapons, and citizens fall either into indifference or into fanaticism. SOLIS sets against this an order of media that is free not only in the legal sense, but ethically grounded, transparent, diverse, and accessible.

This order stands between two malformations, both of which it avoids. In authoritarian systems, media become tools of steering; in purely profit-driven systems, they become machines for the exploitation of attention, placing ratings above substance and division above understanding; and in the digital public sphere, monopolies of opinion arise that determine with algorithms what is perceived. SOLIS therefore knows neither state-steered media nor a market that follows profit maximization alone. Media organizations work according to a reviewable ethical code; their ownership structures, financial flows, and conflicts of interest are to be disclosed, for independence arises only where media are free and at the same time subject to a responsibility.

With this arises the most difficult question of any open society, and SOLIS does not evade it. A free public sphere must be able to defend itself against targeted disinformation and manipulation that undermine democratic processes. Yet any authority capable of determining what is to count as false itself becomes the greatest danger — the gateway through which authoritarian encroachment has historically entered. The answer can therefore not lie in a ministry of truth that disposes over the true and the false, but only in a procedure.

This procedure rests on several commitments. There is no state prior censorship. The standard response to false or harmful statements is counter-speech, contextualization, and labelling, not removal. Where an intervention is nevertheless considered, it follows an adversarial procedure: a review body staffed in part by lot decides, the burden of proof lies with the claim that something is false or manipulative, the justification is public, and against the decision an appeal stands open. Above all stands an immovable limit: this procedure may never be directed against criticism of SOLIS itself, of its institutions, or of its office-holders. Political dissent is categorically protected. It is precisely this limit that

prevents the necessary defence against manipulation from becoming the tool of the preservation of power. Transparency applies not only to the media, but equally to state and economic actors. Decisions, financial flows, and conflicts of interest must be openly inspectable; lobbying registers are mandatory and public; citizens have the right to learn who has influenced a decision, which data underlay it, and which alternatives were examined. The digital platforms, finally, as the central arenas of today's discourse, are treated as part of the democratic infrastructure and not as a purely private matter: their algorithms must be disclosed and reviewable, alternative voices must find fair access, and they too are subject to the procedural and protective limits named above.

The deepest safeguard, however, lies not in an interventional body, but in education. A population that has learned from early on to examine sources, to compare perspectives, and to recognize manipulation is the strongest defence against the distortion of the public sphere — and makes any interventional authority as far as possible dispensable. The aim of the order of media is therefore not the perfect control of information, but a mature society that does not let itself be manipulated, judges critically and self-confidently, and knows how to argue without destroying itself.

// THE GUARDIANS AND THE INSTRUMENTS

A particular vigilance falls on the measures by which the order gauges its own condition. The protection of fundamental rights can be observed, yet every metric that becomes a target loses its meaning over time: where a number decides the well-being of the order, the temptation grows to serve the number rather than the matter. The hollowing-out then happens not by open attack but silently, while the gauge still reports health. SOLIS meets this twofold: the measures themselves rotate, are set adversarially, and are deliberately called into doubt, and beside the measurable observation stands the unpredictable, citizen-borne review that cannot be prepared for. Thus not only the guardians are watched, but the instruments as well.

// HOW THE ORDER CHANGES

So that a learning order can change without losing itself, it needs a regulated way of changing its own rules. SOLIS distinguishes two levels for this. The non-negotiable core, the five foundations, the fundamental rights, the load-bearing safeguards against capture, can be touched only under high hurdles: with a large majority, after extensive deliberation, with an interval of time, and across generations. All else moves more freely, through the deliberative participation system. Thus what fails apart is joined: the mobility without which an order ossifies, and the firmness without which it surrenders itself.

// THE RIGHT TO LEAVE

To the maturity this work grants the citizenry belongs also the right not only to reject the order from within, but to leave it. Whoever does not wish to live under the five foundations is not compelled to stay. The right to leave is itself a safeguard: an order one is permitted to leave must convince through what it achieves, and not through the bolting of the exit. How this right is ordered without becoming a lever for the destruction of the commonwealth is treated in the chapter on world order.

CHAPTER

LAW AND JUSTICE

An order proves its character not through those who follow it, but through those who break it. How it deals with wrong is therefore no marginal field of law, but its true test: it is here that it shows whether a society's principles still hold when they become inconvenient. SOLIS answers this question not with the reflex of retribution, but with a law that protects, restores, and preserves the dignity even of the one who has violated it.

// THE LIMITS OF RETRIBUTION

The obvious answer to wrong is retribution: whoever inflicts harm shall suffer harm. It is old and understandable, and it falls short. The avenged deed remains done, the victim's loss remains unhealed, and the punished person returns, hardened by the severity endured, into the very conditions from which the deed arose. An order that draws its security from punishment alone therefore produces not calm but repetition: overcrowded institutions, high rates of relapse, and whole groups shuttling between offense and confinement. From this SOLIS draws a sober principle: punishment is not an end but a means, and it is justified solely by what it achieves.

// RESTORATIVE JUSTICE

In place of retribution comes restorative justice. Its measure is not the harm inflicted but the harm healed, and it pursues three aims at once. First, redress for the victim: where a harm can be made good, reparation takes precedence, and the injured party receives actual restitution rather than a symbolic verdict. Second, the return of the offender: where a deed arose from need, addiction, or illness, its remedy accompanies the sanction, for whoever leaves the cause untouched invites its repetition. Third, the protection of others: the deprivation of liberty remains the means against those who pose a serious danger, yet even it serves security and return, not revenge. Thus punishment is measured by its effect, not by its severity.

// FAIR PROCEDURE AND EQUALITY BEFORE THE LAW

So that law does not turn into arbitrariness, it rests on procedural guarantees that yield to no expediency: the presumption of innocence, the burden of proof on the prosecution, and the right to defense, hearing, and independent review. Decisive, however, is a principle that separates SOLIS from every justice of rulers: the law applies equally to all, and it applies to the organs of the Ring as well. The judiciary applies the same standards to the Council of the Wise, the ethics councils, and every officeholder as to any citizen; no office and no institution stands above the law. A law that spares the powerful is no longer law, but a tool.

// THE OPEN ADJUDICATION OF THE FOUNDATIONS

The five foundations form the non-negotiable core of the order; their application in the individual case does not. What dignity requires when two dignities collide, or what responsibility for the planet demands against the freedom of the individual, is decided in interpretation, and interpretation is power. From this it follows that SOLIS entrusts them to no closed circle of interpreters. Adjudication of the foundations is open and adversarial by design: hard cases are argued by representatives of the conflicting sides before a panel chosen in part by lot, every decision is publicly reasoned and the dissenting opinion published alongside it, and precedent remains open to challenge. In the most fundamental questions a citizens' panel chosen by lot takes part, so that the interpretation of the core remains anchored in the citizenry. Thus the foundations are immovable and their reading nonetheless reviewable; no one disposes of them as the last word.

// DISPUTES AMONG CITIZENS

Not every wrong is a crime; most is conflict. Where an order forces every dispute at once before a court, it makes people into adversaries and courts into factories. SOLIS therefore places before the formal judiciary a first, low-threshold level: mediation and conciliation, local, swift, and independent of the parties' means. Only where understanding fails or rights are touched in principle does the court decide. Thus law remains accessible, and the dispute ends more often in a workable solution than in a winner and a loser.

// THE LIMIT OF COERCION

Above all stands a limit that even the guilty retain. No punishment may touch the dignity of the human being; there is no torture, no degrading treatment, and no punishment that permanently excludes a person from the community. Every sanction is proportionate, limited in time, reviewable, and directed toward return. This limit is no concession of leniency, but a consequence of the foundation: the dignity that knows no condition in the first principle knows none for guilt either.

CHAPTER

SECURITY, DEFENSE, AND PEACE

Every order rests in the end on a question many designs evade: who commands force? A state is, since Max Weber, that instance which claims the monopoly of legitimate force, and whoever commands this monopoly, over police, defense, and the ultimate coercion, commands in the last instance everything else, however carefully the other organs are ordered. A Ring that distributes power but leaves force undivided would be mere façade. From this follows the principle of this chapter: security is not the exception to the order, but its sharpest application.

// WHO HOLDS THE SWORD

The temptation is to create, in the name of security, an instance that stands above the rules, in an emergency, for the protection of all, for a limited time. At this point almost every freedom has historically died, for the exceptional authority once granted is seldom returned: the power meant to outlast the storm outlasts the storm. SOLIS draws from this the conclusion that there may be no place where force escapes control. The answer to the old question of who guards the guardians is here too no higher guard, but the same as everywhere: a structure in which no one can entrench themselves.

// THE RINGED APPARATUS OF FORCE

Four components bind force, as four components bind political power. First, civilian oversight through bodies chosen in part by lot: over the armed organs watches not their own kind, but the citizenry. Second, the rotation of command and the limitation of terms, so that no lasting cartel and no personal following forms around force. Third, the separation of order from execution, and of command from review: whoever orders force may not at the same time judge its lawfulness. Fourth, the full traceability of every operation. Above these components stands an immovable limit: the force of the order may never turn inward against political dissent. Just as the intervention procedure of the media order may never turn against criticism of SOLIS, so the security apparatus may never turn against those who contradict the order. This limit prevents the protection of the order from becoming the instrument of its ossification.

// INTERNAL SECURITY WITHOUT A POLICE STATE

Security within arises in SOLIS not first from surveillance and deterrence, but from remedying their causes: where no one is driven into crime by need, exclusion, or hopelessness, crime falls before a patrol seeks it. Where protection is nonetheless required, the principle of the mildest means applies: as little coercion as possible, force only as an answer to force. The security forces are part of the community, not its occupation. Here the asymmetric transparency that runs through the whole work applies: full visibility falls on power, on every operation, every order, every means, while the life of the individual stands under the protection of privacy. Thus SOLIS reverses the direction of surveillance: not the citizen is illuminated and the apparatus concealed, but the apparatus illuminated and the citizen protected.

// EXTERNAL DEFENSE WITHOUT ATTACK

Outward there holds a distinction that matters: attack is forbidden, defense is legitimate. SOLIS does not establish itself by force and subjugates no one, and is yet not obliged to let itself be destroyed in the name of tolerance. A society that has built something just may defend it without itself becoming the aggressor. From this follows a defense that suffices to deter and is bound so as not to become a threat itself: no independently war-waging machine, no weapon whose final decision over life does not lie in human hands, no armament outside control. The capacity to defend exists, but under the same Ring and the same limit as any other force.

// PEACE AS ACTIVE WORK

The deepest protection, however, is no apparatus, but the absence of the grounds for violence. Peace is in SOLIS no pause between conflicts, but a continual labor: the early defusing of tensions, the remedying of injustices before they become violence, the cultivation of understanding across borders. What a society invests in prevention, education, and justice, it need not invest in weapons. Thus SOLIS defends itself most effectively not by striking harder, but by removing the tinder from which violence arises.

CHAPTER

ECONOMY AND RESOURCES

[•] Property and Common Goods

Property is among the most powerful and at the same time most contested concepts in human history. It has built up societies and destroyed them, brought forth innovation and fuelled wars, made freedom possible and legitimized oppression. Capitalism often regards property as freedom itself: Whoever owns has power, security, and the ability to shape things. Socialism has in many cases collectivized property, on the assumption that private own-

ership fosters inequality and destroys community — and often ended in bureaucratic rigidity, absent incentive, and corruption within the administrations. SOLIS does not exchange the one for the other, but seeks a new balance that uses the strengths of both principles and avoids their weaknesses: Personal possession remains inviolable, the natural foundations of life are treated as common goods.

Personal possession is protected in SOLIS because it is part of self-determination. One's own house, one's own clothing, one's own tools, one's savings, one's books, one's keepsakes, and above all everything one has made oneself belong to the individual; they may possess it, shape it, pass it on, and bequeath it. Possession in this sense fosters creativity, identity, and security, and an artist retains the full right to their works, just as a family retains the right to inhabit the house it has built and to pass it on to its children.

It is otherwise with the great foundations of life: water, soil, air, sources of energy, and raw materials. They can belong to no one privately, because no one created them, because they are the condition of everyone's survival, and because their misuse strikes not only individuals but entire societies, ecosystems, and generations. In SOLIS, therefore, a company cannot acquire a source of water and deny the population access, no investor can buy up land to leave it lying idle for speculation while people find no housing, and no corporation can treat air as though it were a commodity.

These common goods are administered collectively, and indeed — following the logic of the order of power — not as state property, but under a combination of citizen participation, scientific expertise, and ethical review. Their use is regulated so that no one is starved out or exploited and so that future generations too retain access. To this end serve open platforms on which it is visible how much water, energy, or soil is consumed where; sustainability standards that determine how much may be extracted without harming the system; sanctions against the build-up of monopolies and shadow markets; and innovation programmes that foster a sustainable use.

Thus SOLIS resolves the false choice between boundless private power that destroys the collective and total collective control that suffocates the individual. It grants freedom where it fosters creativity, innovation, and identity, and collective administration where survival and sustainability are at stake. From this grows not only balance but trust: the individual knows that they have their space and their security, and at the same time that the foundations of life stand open to their children as well.

[•] Money, Value, and Cycles

For centuries, money was a central tool of humanity. It has made trade possible and triggered crises, fuelled innovations and plunged societies into poverty, promised freedom and created dependency. In capitalism, money often becomes the measure of all things: whoever has it can buy influence, secure safety, and help determine the rules. Socialism has in many cases suppressed or heavily controlled money and thereby often produced bureaucratic rigidity, scarcity, and shadow markets. SOLIS does not simply replace money with a new medium of exchange. It creates a twofold order with a clear separation between basic provision and discretionary goods.

Basic Provision Is an Entitlement, Not a Payment In SOLIS, every person has a guaranteed entitlement to the foundations of life: housing, energy, food, health, education, and basic mobility. These are not a market good; they are provided through planning, capacities, and solidary contributions, and no one ever has to pay for them. A young adult thereby receives, without consideration in return, the right to a basic dwelling, and a family draws staple foods as an entitlement, not against payment. Thus the floor is secured below which no person can fall, regardless of their employment history.

Value Points for the Discretionary Goods For everything that goes beyond basic provision, value points serve. They are bound to the person and interest-free; they arise exclusively from real contribution — from work, care, upbringing, innovation, and voluntary service; they cannot be hoarded or traded speculatively; and their relative worth reflects social benefit, sustainability, and scarcity. An engineer receives value points for work on an energy facility, a caregiver for the daily care of people, an artist for their work. What is decisive is what distinguishes such a medium from money: it cannot transform itself into capital that multiplies itself and translates into power.

How Prices Arise without a Central Plan Here stands the most difficult question of any economic order that pushes back the market, and SOLIS does not evade it. A price is information. In a market it arises from countless decentralized decisions and indicates what is scarce and what is needed. An order that abolishes the market faces the question of how, without this signal, it means to determine what things are worth — and history has shown that no central authority is able to calculate what a market computes. SOLIS does not claim this omniscience. It does not replace the market with a central plan, but rather it bounds the market.

For the discretionary goods, the relative value-point prices are not decreed from above but arise from decentralized signals, and indeed in three layers. The first layer is the signals themselves: providers and consumers register supply and demand, and the relative prices move with actual scarcity and actual demand. Thus the informational function of the price is preserved, which a pure plan loses. The second layer is fixed limits: ecological costs enter obligatorily into the prices, so that a flight across continents costs more points than a train journey and an ecologically burdensome product more than a sustainable alternative; at the same time no one can narrow a market or build a monopoly, and work in an area of shortage brings more points per hour. The third layer is feedback: the entire system is transparent and reviewable, and where the signals lead to unjust or unviable results, a correction loop takes hold that joins data and deliberation — the ongoing observation of scarcity and ecological burden on the one side, ethical review on the other. What is corrected are the limits, not the individual prices by decree. This solution is an approximation, not a perfect calculation, and it presents itself as such. It accepts a certain imprecision of allocation, because this is the price of avoiding both dead ends: the omniscient plan, which is impossible, and the unleashed market, which becomes unjust. The form of the value point ensures that even where a price remains imprecise, no lever of accumulation and power can arise from it, for it cannot be hoarded, cannot be speculated upon, and is bound to real contribution. Innovation without the Barrier of Capital Research and development may not founder on capital. Central funds provide infrastructure, materials, and teams; personal effort is remunerated with value points; and ideas and inventions remain freely accessible, while the inventor receives recognition and a yield in value points. A scientist who develops a new recycling process draws resources from the fund, their team is supported, and they themselves are honoured for their contribution, without the invention being locked away behind a patent that denies the general public access.

The Interface to the Outside SOLIS does not live in isolation and therefore needs regulated transitions to the world of conventional currencies. A border exchange permits the exchange between value points and foreign currencies. Yet so that the inner property of the value point — no accumulation, no speculation — is not undermined from outside, this border is a controlled membrane and not an open gate for arbitrage. Exchange by individuals is limited: it covers legitimate external needs such as travel or imports, but does not permit points to be siphoned off into foreign wealth. An outflow on a large scale, which would turn value points into foreign capital and reimport power from it, is visible and capped. A buffer

fund holds the rate within a stable band and protects against external shocks and speculation. A company that exports technology receives value points that can be exchanged at the border exchange within these rules. The purpose of the border is precisely that the inner order remains protected against the detour via foreign currency: the membrane lets value pass for real needs and seals the leak through which someone could escape the rule of non-accumulation.

Transparency and Security All transfers run through community banks, which serve not profit but secure settlement, transparency, and control against misuse. The data rest on a tamper-proof infrastructure, personal privacy remains protected, and society sees only the aggregated figures. In this way the economic order dissolves the dependency on money and at the same time retains the benefit of regulated markets: no one need fear being unable to cover their basic needs; no one can establish a monopoly over air, water, or food; and no innovation founders any longer on missing capital. Entitlement rights for survival and value points for shaping — therein lie the balance, the trust, and the stability of this order.

[•] Old-Age Security

In how it deals with old age, a society shows whether it esteems its people or abandons them. In many existing systems, old-age security is marked by fear — the fear of not having enough in old age, of ending in poverty despite a lifetime of work, or of becoming a burden to the community. Classical pension systems come under pressure from demographic shifts, uncertain financing, and a life's achievement that is not fairly recognized. SOLIS, by contrast, guarantees dignity in old age not as alms but as a right: no one falls below a defined level of dignity, whoever has contributed receives demonstrably more, and the system remains stable even amid demographic change.

This security rests on three pillars. The first is a basic pension, which, through the entitlement rights to housing, energy, health, and food, secures a dignified life for everyone regardless of their employment history. The second are earned points, which arise from work, care, upbringing, and voluntary service. The third is a productive fund — a collective, broadly diversified fund in the real economy and infrastructure, whose yields flow as value points to the elderly. Because the security thus never rests on a single source, it holds even when one source weakens.

What is decisive is that life's achievement counts in every form. The care of relatives and the upbringing of children are fully credited, not as a gap in one's résumé but as a valuable contribution, so that a mother who invests years in upbringing accumulates points just as does someone who was gainfully employed. A qualification-and-shortage factor honours especially needed activities, while a cap protects against self-exploitation. A sustainability factor gently balances demographic fluctuations: the basic pension is carried by the community budget, the earned points run through an active pay-as-you-go mechanism, and the productive fund is broadly diversified and invested counter-cyclically.

The order is, moreover, flexible and humane. A gliding entry into old age, say between 62 and 70 years, permits individual paths with a fairness factor; whoever wishes to work longer is honoured for it, and whoever must leave earlier does not fall into the bottomless. In the case of reduced earning capacity, notional credits provide security, and surviving dependants are protected through the transfer of fund shares. The transition from the existing system, too, is fairly designed: acquired entitlements are converted, a long dual-system phase ensures a gentle changeover, and older cohorts receive guaranteed lower limits. Thus

SOLIS takes the fear from old age — no old-age poverty despite a lifetime of work, no punishment of care and upbringing, no collapse through demographic imbalances.

[•] Security and Planetary Defense

Armed power has always been double-edged in history: it has offered protection and brought destruction, secured stability and stoked fear, defended peoples and unleashed wars. In classical systems, the military often serves national interests — the projection of power, the securing of resources, geopolitical influence — and thereby leads to wars of aggression, arms races, and oppression at home. SOLIS understands defence not as an instrument of attack or expansion, but as a pure structure of protection for people, infrastructure, and the planet.

The doctrine is exclusively defensive. The defence protects the population from attacks, secures critical infrastructure and data, and preserves ecosystems and resources; an attack on an energy-supply grid, for example, is repelled through cyber-defence, without SOLIS itself escalating militarily. The system is organized in tiers — the cyber and information domain, aerospace, land and sea defence, and civil protection — whose specialized forces act together in coordination. Civil protective tasks are bound up with the military structures, so that dedicated units respond flexibly to natural disasters, pandemics, technological accidents, and threats from space; after an earthquake they support evacuations, provide emergency power, and secure medical care, and an asteroid detected early is deflected while civil protection prepares the evacuation in parallel.

Above all stand ethics and control. There are no missions of aggression and no autonomous weapon systems without human control; an artificial intelligence may analyse threats but may make no lethal decision without human authorization. The military leadership always stands under civilian control and thereby, like every power in SOLIS, under the oversight of the Ring and subject to the law. To prevent misuse, escalation is bound to a clear, public model that ranges from the normal state through heightened vigilance and partial mobilization to full mobilization; each stage is bound to clearly delimited powers, and after every escalation there is a duty to de-escalate. Internationally, SOLIS pursues a balance of caution through shared early-warning systems, arms control, and emergency protocols between states. Thus it releases defence from the logic of attack and the projection of power: no arms race, no war of aggression, no

deployment against one's own population, but the protection of the human being and the planet.

[•] Value Creation, Innovation, and Work

In most of today's systems, work is closely bound up with fear — the fear of not earning enough, of not being needed, of losing touch, or of becoming ill and burnt out and thereby worthless. We have built societies in which work is above all a means of survival, and the consequence is people who persist in unloved activities, a creativity that suffocates under the daily toil, and innovations that lie fallow because they are not profitable in the short term. SOLIS understands work differently: not as a compulsion to survive, but as an expression of creativity, contribution, and meaning.

Because the foundations of life are guaranteed in SOLIS, no one has to work in order to survive. This does not lead to no one working any longer, but to the opposite: people engage because they see meaning in it, want to contribute something, and want to unfold. A young mother teaches part-time because she takes joy in passing on knowledge, and not out of fear of otherwise losing her security; an older engineer works on a sustainable energy innovation because he wants to do something meaningful, and not out of worry about the rent.

Technology here serves relief, not displacement. Routine tasks as well as dangerous or heavy activities are automated, so that people can concentrate on what machines cannot accomplish: creativity, empathy, strategic thinking, complex problem-solving, social and emotional work. Innovation is fostered as a collective good; public funds and support systems, networks of mentors and specialists, and accessible spaces for innovation stand open to all, not only to large corporations or privileged elites, so that, for instance, a schoolchild with an idea for plastic-free packaging material gains access to an innovation centre without being dependent on wealthy parents or investors.

Companies continue to exist, for they are important drivers of dynamism, efficiency, and specialization. Yet their success is no longer measured by profit alone, but equally by economic stability, social contribution, ecological sustainability, and ethical responsibility, and a public, transparent evaluation system makes these dimensions visible. A company that pays fair wages, uses environmentally compatible materials, and strengthens local communities is thereby

rated higher than one that only saves on costs. The aim is an economy that does not shift figures but creates real value — for the people who work in it, for the communities it supplies, for the nature it uses and protects, and for the future it helps to shape. It is not about maximizing growth as such, but about letting the right things grow: health, education, creativity, sustainability, and justice.

[•] Distributive Justice

Almost every political debate speaks of justice, and yet everyone understands something different by it — some absolute equality, others absolute freedom, still others a fair balance. In SOLIS, distributive justice does not mean that everyone receives exactly the same. It means three things: that everyone has enough for a dignified, secure, and fulfilled life; that whoever engages especially may enjoy more, as long as they do not live at the expense of others; and that extreme inequalities that split society are actively avoided. This path follows from a twofold insight: radical equality often suffocates achievement and innovation; radical inequality poisons societies, destroys trust, and nourishes violence. The foundation is that no one must fear for bare survival. Access to food, clean water, medical care, secure housing, education, and participation is guaranteed, not as alms but as a basic right, so that a single mother need not worry whether she can feed and provide for her children, and an old person does not fall into nothingness. This is the condition of every further freedom, for whoever struggles for survival cannot think freely, be creative, and develop.

Above this foundation, SOLIS recognizes that people differ in talent, drive, and capacity, and whoever contributes much, assumes responsibility, or drives innovation forward may also enjoy more. What alone is decisive is that this does not rest on exploitation: one may be wealthy because one has created something, not because one has oppressed or defrauded others. Rewarded, therefore, are the scientist with a medical innovation, the entrepreneur who creates fair jobs and sustainable products, and the artist who enriches the culture — but not the speculator who makes money from money without creating value, the corporation that offloads environmental damage onto the general public, or the elite that defines itself solely through power and seclusion.

So that the extremes do not arise in the first place, SOLIS builds in mechanisms of balance. A progressive taxation demands of those who have more a proportionally higher contribution — not as a punishment, but in recognition that wealth

always also rests on the community, on its infrastructure, its education and health systems, and its stability. The funds collected are not sunk into opaque coffers, but invested visibly and reviewably in education, health, innovation, and community. Innovation bonuses give those who deliver ideas of long-term social benefit not only recognition but also the means to realize them. Thus the order joins the security that people need in order to live free of fear with the dynamism that societies need in order to advance. It is not about demonizing wealth, but about binding it to responsibility and preventing extreme poverty, because it paralyses not only those affected but the whole society. Where people experience the system as fair, trust arises, and trust is the glue without which economy, politics, and community fall apart.

[•] Sustainability and the Circular Economy

The conventional economy follows a destructive rhythm: take, use, throw away. Raw materials are extracted, processed into products, consumed, and in the end disposed of as waste. This linear system has left behind exhausted soils, polluted seas, toxic landfills, and destroyed ecosystems, and has accelerated climate change. SOLIS breaks with this logic and builds an economy that does not merely destroy less, but actively regenerates and heals — cycles instead of lines, partnership instead of exploitation, fitness for the future instead of short-term gain.

In a circular economy, resources are not consumed but circulate. Materials are used as long as possible, reused, and recycled at high quality; residual substances serve as input for other processes; waste counts not as refuse but as a resource. A discarded device casing is not incinerated but dismantled, cleaned, and carried over into new products, and industries are networked such that the residues of one become the raw materials of another. This goes beyond recycling; it is a system design laid out for circulation from the beginning.

The energy comes almost entirely from renewable sources — from sun, wind, water, and geothermal heat — and SOLIS invests, beyond this, in a targeted way in advanced systems such as fusion energy, highly efficient storage, and intelligent grids that balance fluctuations and optimize energy flows, so that fossil energy carriers are fully replaced. The products are durable, repairable, modular, and recyclable; planned obsolescence is abolished. A device possesses standardized modules, so that when the battery weakens only it is exchanged

and not the whole device, and at the end of its life the individual parts return into the cycle. The primary economy, too, works with nature instead of against it: soils are regenerated through crop rotation, humus build-up, and agroforestry systems, forests are managed sustainably, and stocks in fisheries are used only so far that they remain stable for the long term.

Thus SOLIS goes beyond the mere reduction of harm and aims at active healing — at reforestations that restore whole ecosystems, at the renaturation of rivers, and at processes that not only avoid carbon but withdraw it from the atmosphere and return it into soil processes. In this way the order breaks with the notion that economy is a zero-sum game in which nature loses what the economy gains. In its place comes a system in which prosperity and the preservation of nature go together, in which innovation builds up instead of destroying, and in which cities can, over the long term, generate more energy than they consume.

[•] Technology and Automation

From time immemorial, the human being builds tools that help him, from the hand-axe to the quantum computer. Yet every tool poses a question: who here serves whom? Does technology free the human being or make him dependent, does it create prosperity or sharpen inequality, does it ease work or take its meaning away? SOLIS faces these questions and deploys technology deliberately as a tool of relief, improvement, and healing, not as an uncontrolled force that replaces, manipulates, or dominates people. Automation is deployed where it relieves, and not where it destroys. It lessens physical strain, takes over monotonous routine, and improves quality and safety, so that room arises for creativity, empathy, and innovation. In agriculture, automated systems support precision irrigation and soil analysis, while the design of cultivation plans and the care of ecosystems remain in human hands; in care, machines take over heavy lifting and monitoring, while attention, conversation, and warmth remain reserved to the human being. So that automation does not produce mass unemployment, SOLIS finances further training, retraining, and the fostering of talent, and guides people in a targeted way into fields where their abilities are needed.

Powerful future technologies — artificial intelligence, robotics, biotechnology — are ethically examined and actively steered. Every new technology is questioned not only for its economic benefit, but for its social, ecological, and psychological consequences; procedures such as gene editing, quantum computing, or neu-

ral interfaces are not left to market forces alone, but accompanied by ethical guidelines and public debate; and dedicated institutions — technology councils, ethics centres, citizens' forums — help decide what is developed, what is rolled out, and what must be halted or altered. An artificial intelligence in health care must therefore not only be reliable but also able to explain how it arrives at its decisions; it remains comprehensible and is no black box.

Above all stands a clear basic stance: technology should make people stronger, freer, and more creative, not weaker, more dependent, and more uniform. The human being remains the sovereign. Not machines steer people, but people steer machines; not algorithms write the laws, but people write algorithms that respect the laws; and not biotechnology determines the future of the species, but the human being decides which interventions are ethically defensible. What we decide in the coming decades helps determine whether humanity slides into a world of surveillance and dehumanization or rises into a world of possibilities and new forms of meaning. SOLIS takes this helm into its own hands: it uses technology without letting itself be used by it.

[•] Global Economic Cooperation

We live in a world connected through economy; no country and no region any longer stands alone. Raw materials, goods, data, and ideas flow across borders, and that can be a blessing or a curse. So far the curse predominates: a free trade that maximizes profits but destroys local communities; global supply chains that rest on exploitation and environmental destruction; and geopolitical power games in which economy is abused as a means of pressure. SOLIS, too, thinks economy globally, but not as plunder, rather as a cooperative network that benefits all and not only the strongest.

Trade relations rest on fairness, sustainability, and respect. Agreements are not power games between industrial giants, but arrangements on clear ethical principles: fair payment, ecological responsibility, respect for cultural particularities, and long-term partnership instead of short-term appropriation. A corporation from a rich country may therefore not simply extract cheap raw materials from a poorer one without compensating local communities and observing ecological standards; the contracts must disclose how investment is made on the ground, which standards apply, and how both sides profit.

Emerging and developing countries are strengthened rather than kept in dependency. In place of an aid that cements dependency come transfers of technology and knowledge, fair financing of infrastructure that builds up local resilience, and partnerships on equal footing in which local voices help decide. Thus a country develops its own sustainable energy systems with the support of global networks, but without shackling contracts that plunge it into eternal debt. Problems that cannot be solved nationally — climate change, pandemics, the loss of biodiversity, space research, the global flow of data, movements of migration — are treated as a common task of humanity and cooperatively financed, researched, and mastered, whereby the knowledge gained is openly shared and not held within closed elites. So that this succeeds, SOLIS builds on concrete mechanisms: on open, transparent trade platforms on which contracts and results are inspectable and conflicts of interest are disclosed; on global ethics councils for economic questions that do not only advise on but control large projects and agreements; and on multilateral innovation funds into which all pay according to their economic strength and whose results are shared globally. The aim is neither autarky and seclusion nor a world dictatorship, but a networked world economy in which cooperation is stronger than competition, in which rules apply to all and not only to the weak, and in which innovation is understood as a shared

treasure. The world is too tightly interwoven and too vulnerable to continue the old patterns; the great challenges can be mastered only together.

// THE MESHED ALLOCATION OF CAPITAL

At this point a question of power hides that no economic order may pass over. The Value Point is pure circulation: it flows, but it does not accumulate. With this, accumulation as a source of private supremacy is banished, yet it has not vanished, but migrated. Great undertakings demand great means, and the decision which undertaking receives them is the most consequential economic decision of all. It now lies with the funds. So that no new apex arises here, the allocation of capital is not placed in one hand but meshed: many funds side by side, regional, sectoral, and citizen-steered, each built after the order of power, chosen in part by lot, rotating, and accountable. Decisive is the redundancy of paths: whoever wishes to realize an idea can turn to several independent funds, so that a no is never the no of the system, but only that of one door. A fixed share of the means remains reserved for the dissenter who challenges the prevailing consensus. Thus the force that builds the future stays distributed and does not become a throne.

// SAVING WITHOUT DOMINATION

That the Value Point cannot be hoarded is directed against oligarchy, not against provision. Between the accumulation that translates into power over others and the measured saving for one's own undertaking there is a difference the order respects. Value Points therefore remain available for personal purposes over appropriate periods; their ceiling and their expiry take hold only beyond the threshold at which savings would become a lever over the lives of others. Thus the means prevents domination without depriving the individual of the ability to plan.

// WORK AND CONTRIBUTION

In an economy where machines and artificial intelligence take over ever more of the necessary work, an old question poses itself anew: what does the human being work for, and by what is a successful life measured? SOLIS separates contribution from compulsion. The foundations of life are secured without having to be earned; work is thereby no longer the means of escaping survival, but the way of contributing something and finding oneself in a work. What automation takes away in toil, it gives back in time, for care, education, creation, and community. And the measure of success shifts: successful is not the richest, but the one who creates something lasting for the community. The dignity of work hangs not on its yield, but on its meaning.

CHAPTER

PLANET, ECOLOGY, AND REGENERATION

Among the five foundations, responsibility for the planet stands as a load-bearing pillar, and yet it had until now no chapter of its own; it was scattered across economy, technology, and everyday life. This chapter brings it together. For an order that means to carry humanity beyond this generation depends on a condition no majority can suspend: a living planet. On a ruined earth the question of the best order no longer arises.

// THE PLANETARY BOUNDARIES

The starting point is an insight that precedes politics because it stems from physics: the planet has limits. Science has named them the planetary boundaries, the stability of the climate, the diversity of the living, the purity of water, air, and soil, and beyond these limits the system that carries all life tips over. From this it follows that SOLIS treats them as what they are: as a wall within which all economy and all freedom have their space. Ecological costs enter every price as an obligation, so that the burdening is dearer than the sparing; the limits of extraction are not left to the market but set and monitored. What has once been recognized as a limit of survival, no boom can lift again.

// REGENERATION INSTEAD OF MERE PRESERVATION

Where too much is already destroyed, protection no longer suffices. SOLIS therefore builds beyond preservation toward restoration: not only to harm less, but actively to heal. Forests are not only kept but brought back; soils not only spared but built up; waters not only less burdened but restored to their vitality. With this the measure of success shifts from the least harm to the greatest recovery. A generation that gives the planet back more than it takes reverses the direction in which humanity long dealt with its living world.

// THE CLOSED CYCLE

Nature knows no waste; what one creature excretes is the nourishment of another. SOLIS makes this principle the basic form of economy. In place of the straight line from extraction through use to refuse comes the closed cycle: products are designed so that their materials become raw material again, repair precedes replacement, reuse precedes consumption. Yet this circle does not merely turn in a circle. It keeps the materials in flow and at the same time carries knowledge and prosperity upward. Cycle in the material, progress in the mind, that is the spiral in which a civilization can endure without consuming itself.

// THE RIGHT OF THE LIVING WORLD

SOLIS widens the circle of regard beyond the human being. An ecosystem, a river, a forest are not mere property and raw material, but have a weight of their own that counts in decisions. Where far-reaching projects touch the living world, it receives a voice through appointed stewards who represent its concerns, as a guardian represents the concerns of one who cannot speak for themselves. And because the planet belongs also to future generations, every extraction stands under the reservation that those who come after still find it habitable. From this it follows that the ethics councils examine projects expressly against this double claim: toward the living world and toward the coming human beings.

// ENERGY AND THE LONG FUTURE

The material basis of a lasting civilization is energy that does not consume the planet. SOLIS therefore builds on renewable, decentralized, and resilient energy systems, not only because they spare the climate, but because a distributed supply absorbs failures that would fell a central one. If one part fails, the others carry; no single node holds the society's supply in its hand. Thus ecological necessity meets the logic of the whole work: no monopoly over a central resource, but a network strong in its distribution. On this basis, a recovering planet and an energy that does not devour it, the distant future of which this work speaks becomes possible at all.

CHAPTER

EDUCATION AND KNOWLEDGE

[•] Education as a Right and Foundation

In SOLIS education is a fundamental human right, as indispensable as water, food, and security — no luxury, no business, and no instrument of power. This commitment follows from the insight that education is far more than the imparting of knowledge. It is access to information, the capacity for reflection, the possibility of self-development, and the key to self-determination, participation, and dignity. Without it, the human being remains dependent and vulnerable,

poverty reproduces itself from generation to generation, and inequality is passed on by inheritance. Whoever secures education thereby secures all other rights with it; whoever denies it withdraws from people the foundation of their freedom.

Access is free and barrier-free. Every person has a right to education, and indeed from birth, for education does not begin only in school but in the family and in the community, and it does not end with a diploma but accompanies one's whole life. An expectant mother receives access to counselling and learning material; a young person with a disability is given learning systems that foster their strengths and offset their obstacles; an older person can, without cost, continue to educate themselves in new languages, techniques, and subjects.

Because not every person learns the same way, the education system is adaptable. It takes account of different learning styles, respects cultural diversity, and understands disabilities not as deficits but as variations of human experience; digital platforms, communal learning spaces, and professional support ensure that content is flexibly prepared and tailored to particular needs. Artificial obstacles fall away. There are no costs that reserve education for the wealthy, no admission barriers that make opportunities dependent on origin and network, and no discrimination that systematically disadvantages minorities. A highly gifted young woman from a poor household need not go into debt in order to study, and a worker who wishes to reorient at fifty is not blocked by bureaucracy.

This is carried by a publicly financed educational infrastructure of schools, libraries, learning centres, and digital platforms, for education counts as a collective gain and not as a commodity. Its content is scientifically grounded, ethically reflected, and pluralistically prepared. Thereby a limit is drawn from the outset, to which the following chapter returns: no indoctrination, no propaganda, and no dictate of "correct" opinions.

[•] Lifelong Learning

In most of today's societies, learning is organized like a closed-off phase of life: first school, then training, thereafter working life — and with that the human being counts as finished. In a world that changes rapidly, this notion is disastrous, for standstill means regression, and yesterday's knowledge does not suffice to solve tomorrow's problems. SOLIS proceeds from the assumption that learning never ceases — not because the human being should optimize themselves without pause, but because learning is a part of being human, an expression of curiosity, growth, and connection.

Every person therefore has lifelong access to a broad spectrum of learning opportunities — to formal institutions as well as to informal formats and self-directed paths. A tradesperson who wishes at forty to train in sustainable architecture finds open courses and mentors; a person who re-enters after years is given programmes that bring them up to date. Learning here is neither a stigma nor a status symbol, but a self-evident part of life, and no one is smiled at because they still learn in old age, or excluded because their learning runs informally.

So that this is possible, the world of work must foster learning rather than punish it. In many of today's occupations, further training is a private burden without time and without means; in SOLIS, employers are obliged to make continuous education possible, working hours are arranged so that phases of learning have room, and new roles and paths arise through lifelong development rather than through a one-time diploma. An experienced caregiver who wishes to move into robotics is fostered in it and not held back. Phases of learning are financially secured, so that no one must go into debt for education, and informal learning — projects, experiences, contributions to the community — is recognized and not measured by formal diplomas alone. Thus arises a society that remains curious at every age and grows, together, wiser and more adaptable.

[•] Access to Knowledge and Transparency

In the information age, knowledge is more than power; it is the foundation of survival, innovation, and freedom. And yet in most of today's systems it is not free, but hidden behind paywalls, frozen in patents, hoarded in data monopolies, and instrumentalized by governments and corporations alike. SOLIS treats knowledge as a common good — not out of romanticism, but out of necessity, because a society that shares knowledge is more resilient, more innovative, and more just.

To this end, SOLIS maintains open, multilingual, and barrier-free knowledge systems that make scientific findings, technological developments, historical sources, and cultural works accessible, supplemented by local knowledge centres, so that people without digital infrastructure too have access. A village community can thus draw on the same medical state of knowledge as a research laboratory, and a young person has access to the teaching materials of the best universities. What was publicly financed belongs to the public: studies, data, and methods of publicly funded research are freely inspectable, which multiplies innovative power, avoids unnecessary duplication, and creates trust.

Private innovation remains protected, but not at the expense of the general public. SOLIS recognizes that innovations from the economy are valuable and grants them protection; yet patents and licensing rights may never be so designed that they endanger the common good, and in areas such as medicine, environmental technology, and basic provision, the general public has priority. A company may patent an active substance but must, in a global health crisis, develop fair licensing models. Thus knowledge does not become a commodity but remains a life force open to all — an application of that transparency which SOLIS demands of its own institutions as well.

[•] Creativity and Critical Thinking

In many of today's education systems, the hidden message is that one should absorb the given and reproduce it correctly; what is rewarded is conformity, not deviation. In a world that grows ever more complex, this does not suffice. A society needs people who see new paths, question old patterns, and view problems from unaccustomed angles. SOLIS therefore understands education not as a store of knowledge, but as a space for thinking and exploration, in which what matters is not only the what, but equally the how and the why.

Children therefore learn from early on not only facts but methods: to analyse a situation, to recognize patterns and contradictions, to pose precise questions, and to distinguish between superficial and deeper causes. A historical event is not quizzed but worked through — why it happened, which perspectives there were, what could have gone otherwise, and which parallels to the present exist. Creativity here counts not as decorative accessory but as a core competence in art and science as much as in economy and everyday life: the capacity to connect the unexpected, to endure uncertainty, and to dare the new without fearing error. An education system that proceeds in this way does not fill vessels but kindles a fire; it permits challenging one's teachers, lets projects fail and yet be valuable, and measures not the ticking-off of knowledge but the finding of one's own solutions.

The Maturity to Question Even SOLIS Here lies a commitment that is decisive for the whole work. Critical thinking that stops short before the existing order is not critical thinking, but its opposite. Education in SOLIS therefore expressly teaches the questioning of every authority — SOLIS itself, its institutions, and its officeholders included. It imparts to people not only the values of the order, but the tools by which it can be recognized whether the order does justice to these values, and by which it can be changed or abolished if it does not. Precisely herein lies the strongest protection against the ossification of any order into dogma and against the manipulation of the public sphere of which the chapter on media speaks: a population that has learned to examine sources, to compare perspectives, and to interrogate power cannot be dominated. SOLIS demands of its citizens not obedience, but the capacity for judgment — and thereby accepts being measured by it and, if necessary, rejected by it.

[•] Ethical Education

In an age in which technology, power, and knowledge create ever greater levers, it does not suffice to treat ethics as a marginal subject. A single person can today paralyse systems, alter genetic codes, or influence the lives of millions through supply chains and data flows. If these levers are operated by people who think only of themselves, it ends in injustice and destruction. SOLIS therefore makes ethical education not a special programme, but the foundation that runs through all domains.

Ethical reflection is integrated into every discipline. In the natural sciences it is about responsibility for the environment and consequences, in the economy about fairness and sustainability, in medicine about patients' rights and just access, in technology about the question of misuse; every subject contains the reflection on responsibility, and every project thinks through its ethical consequences and not only its benefit. This education begins early: children learn already to consider the consequences of their actions, to put themselves in others' place, and to assume responsibility, by jointly devising rules, resolving conflicts, and speaking about real dilemmas. And it makes ethical engagement the normal case — in schools, media, and neighbourhoods — because a healthy society does not shun questions such as that of the good life, of responsibility for future generations, and of the limits of freedom, but needs them. Education, Not Conditioning With this arises an objection that SOLIS takes seriously and does not gloss over. A society that shapes its young toward the values by which it lives always stands in the danger of letting education become conditioning — of turning the forming toward maturity into the drilling toward compliance. Precisely this step SOLIS refuses, for it would be the authoritarian move that the whole order combats. The line runs at a single point: a society may educate its offspring toward the values that sustain it, but only in a form that preserves the capacity to examine and to reject these values. Ethical education in SOLIS therefore implants no fixed "correct" convictions, but forms independent moral judgment — the capacity to measure even SOLIS by its own standards. Forming that leaves the human being free is education; forming that binds them is indoctrination. Only the first is compatible with the foundations of this order.

[•] Global Knowledge Networks

The great questions of this century — climate, energy, health, peace, technology — know no borders and demand global answers. Such answers arise only when knowledge is freely connected across countries, cultures, and disciplines. In SOLIS, schools, universities, and research centres are therefore not isolated islands but part of a global network that shares data and methods, carries joint projects, and forms communities of learners and teachers across borders. A school on one continent works with a school on another on a project for reforestation, joining local plant knowledge, climate data, and technology into a model that takes effect in both regions.

In SOLIS, “global” does not mean “Western,” but diverse and mutually enriching. The knowledge that counts is not only that of the great universities, but also that of indigenous communities about ecosystems, of artisanal cultures about sustainable production, and of artistic movements about expression and change. A project for clean drinking water can thus join high technology, handed-down methods, and clever design into a solution that is locally adapted, globally applicable, and culturally respectful. In this way people learn not only about other cultures but with them and from them, and there arises that intercultural power of judgment which creates trust where others erect walls. Knowledge thereby becomes a global web of points of light that illuminate one another.

CHAPTER

HEALTH AND WELL-BEING

[•] Health Care for All

In SOLIS health is not a market product but a right — a non-negotiable, non-commercial human right. In most of today's systems, by contrast, it is a risk and a cost factor, a playing field between insurers, industry, and politics: Whoever has money receives treatment, whoever has little, rationing and waiting lists, whoever has bad luck, in the end nothing. SOLIS breaks with this logic. Health belongs, as set out in the economic order, to the entitlement rights that are due to everyone without consideration in return.

Access is equal and of high quality for all, and it is meant humanely and holis-

tically. Holistic care treats not only symptoms but understands their causes; it sees not only the body but also soul, mind, and environment. A worker with chronic back pain therefore receives not only a painkiller but access to physiotherapy, work-related prevention, and psychological support, because health is more than mere functioning. This care includes, from the outset, prevention, mental health, and social support, for health does not depend on genes and lifestyle alone, but also on security, community, and meaning; the health system therefore works together with social work, education, and neighbourhood networks. This is carried by a public financing that secures justice and stability. Basic medical care is borne in solidarity, administered transparently, and knows no two-tier medicine and no existential fear over a doctor's bill. Private providers may exist, for instance for elective services or special offerings, but they may never undermine the basic system or create privileged parallel worlds, for the market ends where life begins. Thus health becomes a shared good and an expression of the ethical condition in which a society finds itself.

[•] Prevention instead of Repair

In most of today's health systems, the same pattern repeats: people live in unhealthy conditions, become ill, and only then does the system react — late, expensive, and after the fact. It resembles a fire brigade that turns out only when the house is already burning, instead of seeing to it that the houses are safely built. SOLIS understands health not as a repair operation, but as an active, forward-looking process that takes hold where illness arises.

Prevention here means more than the appeal to behave more healthily; it means shaping the entire environment so that health becomes the normal case, and recognizing problems early before small ones become large. A young person who begins to isolate finds connection early, before depressive patterns entrench themselves; an employee under high strain receives flexible arrangements in time, before she burns out. Health is thereby a cross-cutting task that is not offloaded onto the individual but borne by society: urban planning creates green spaces, clean air, and safe paths; the world of work provides for healthy hours and co-determination; food systems make the healthy choice the affordable standard; education imparts from an early age what strengthens body and mind; and leisure offerings are low-threshold and accessible to all.

Thus prevention becomes a self-evident part of everyday life — from uncompli-

cated check-ups through low-threshold counselling to offerings of exercise and nutrition that fit people rather than patronizing them. Such a city offers movement as a joy and not as stress, healthy food in schools and workplaces, and time for recovery; and companies profit from healthy, motivated people instead of depleted workers. Prevention saves not only costs, it saves suffering, and it makes a system more flexible and more sustainable, because it recognizes trends early instead of chasing after catastrophes.

[•] Mental Health

In many societies, mental health counts as a private matter, a blemish about which one had better keep silent — with the consequence of stigmatization, shame, isolation, and overfull waiting lists. SOLIS reverses this picture: mental health is as central as physical, it is a societal and not merely an individual theme, and it is not heeded only when someone breaks down, but thought of and cared for from the outset.

Every person has a right to psychological support, without bureaucratic hurdles, without ruinous costs, without months-long waiting, and without the fear of stigmatization. This includes comprehensive offerings of counselling and care, reliably reachable crisis help, and graduated support systems that range from preventive counselling to intensive therapy, so that a young woman with beginning symptoms of anxiety finds access at once and not only after months. Mental health is, moreover, no theme of the clinics alone, but a cross-cutting concern thought of everywhere: in schools through programmes for resilience, mindfulness, and an open climate of conversation as well as through persons of trust; in the world of work through mandatory stress prevention, flexible hours, and leaders trained in their psychological responsibility; and in communities through neighbourhood centres and low-threshold points of contact. This presupposes a societal climate of openness, in which one may say that one is not doing well, and is not turned away with the demand to pull oneself together, but finds a hearing. For many of today's strains — exhaustion, depression, loneliness, anxiety — are not individual weaknesses but systemic consequences of overload, isolation, and loss of meaning. An order that recognizes this and creates preventive as well as healing structures gives people permission to be human, and at the same time saves the high follow-on costs of suppressed suffering.

[•] Social Health and Community

When one speaks about health, one thinks of the body and perhaps of the psyche; there is, however, a third, often invisible dimension: social health, that is, the question of how connected a person is with others. The research here is unequivocal — loneliness is as harmful as smoking, and people who are socially integrated live longer and more healthily. Community is not a pleasant addition but a biological, psychological, and cultural basic need, and SOLIS makes of it a task of the system.

Community arises in SOLIS not by chance but is deliberately shaped and protected. Architecture, urban planning, and public spaces are laid out so that encounter and mutual support come easily; associations, networks, and low-threshold opportunities for exchange receive room and support; and places such as parks, libraries, and community centres remain open and not commercially overformed. Loneliness here counts not as private misfortune but as a societal problem that is met in a targeted way — through an attention to where isolation arises, for instance among the old, single parents, or newcomers, and through programmes that foster connection. An older woman whose children live far away thus remains part of an intergenerational web in which she brings in her experience and at the same time finds support. Bound up with this is a different understanding of strength. Where many of today's societies teach that everyone should look to themselves and show no weakness, SOLIS holds that true strength grows out of connection, compassion, and cooperation. Children therefore learn not only expert knowledge but emotional intelligence, the capacity for teamwork, and the assumption of responsibility, and care is not devalued as a lesser activity but highly esteemed. A society that fosters community is more stable, more peaceful, and more creative, because people catch one another — and it measures itself, like every good order, by how it deals with the weakest, and not by how the strongest shine.

[•] Digital Health Systems

With the digitalization of medicine, hope and fear are bound together at once: the hope of better diagnoses and easier access, the fear of data misuse and cold automation. SOLIS goes here a clear way that follows the principles of the whole order: technology is a tool in the service of the human being, not a ruler over them. It extends what people can accomplish, but never replaces what only people can accomplish — compassion, presence, and relationship.

Every person has a digital health record that bundles all essential information, is securely encrypted and stored in a decentralized way, and is made accessible only with their consent; in an emergency, rescue personnel have limited access to the relevant data without illuminating the entire profile. Sovereignty over data thus lies, as the order generally demands, with the human being themselves and not with a private exploiter. Artificial intelligence supports the system on many levels — in the evaluation of findings, the early detection of rare illnesses, and personalized recommendations — yet it is never the deciding authority. Human oversight is mandatory, decisions are not blindly automated, and patients have the right to understand, question, and reject a recommendation; a physician examines the proposal of an AI, discusses it, and explains the alternatives, instead of following it blindly.

Telemedicine, mobile services, and wearable devices overcome geographical and financial barriers, so that people in remote regions too gain access to modern care and, for instance, a chronically ill person receives timely help through a networked device. In all of this, however, a limit holds: technology can explain, monitor, and optimize, but it cannot hold a hand, cannot console, and cannot understand what it means to be human. Digital systems are tools and not substitute humans; they create time, reach, and precision, yet the heart of healing and care remains the human relationship.

[•] Global Health Networks

There is a contradiction in today's world: illnesses know no borders, but the health systems very much do. When a virus breaks out, an environmental toxin is released, or a biotechnological danger threatens, nations often react with seclusion, the assignment of blame, and a logic of national advantage — and that costs time, lives, and trust. SOLIS holds that health is always global, because what happens somewhere concerns everyone, and builds structures that function across nations and profit motives. This includes internationally networked early-warning systems that capture medical, ecological, and technological signals early and share them transparently, supported by local laboratories and sensors, by analyses that are always accompanied by human review, and by global crisis teams that act quickly and in coordination. When a novel fever appears in a remote region, it is not covered up and not awaited, but a coordinated approach of analysis, support, and measure takes hold. Medical breakthroughs here are no geopolitical toy: research results are shared instead of hidden, medicines and vaccines distributed according to need instead of according to market power, and patents protect innovation but not at the expense of global health justice. A vaccine against a dangerous virus is therefore made available in a targeted way also where it is most urgently needed.

That wealthy countries support the building of robust health systems in poorer countries is, in this order, no charity but a rational necessity, for a virus that rages uncontrolled somewhere spreads everywhere, and a weak system endangers not only the people on the ground but all of humanity. Investments in local infrastructure, training, and decentralized production therefore serve the security of supply for all. Thus every person gains a better chance of staying healthy, regardless of where they were born, and out of the competition of states arises a common project — a community of fate that shares its knowledge and its means because it is self-evident.

// THE WHOLE OF LIFE: AGE AND FAREWELL

An order that takes the human being seriously accompanies them across the whole arc of their life, to its end. Age is in SOLIS no time of the sidetrack, but a full period: the old remain part of the community, their experience is needed, and their care is an honored task the society bears together, no burden to be hidden. Where a person depends on care, they receive it without loss of dignity. And because the end belongs to life as well, SOLIS gives dying a humane frame: no one should have to die alone, in avoidable pain, or degraded. Accompaniment at the end of life, the easing of suffering, and respect for the will of the dying belong to a health order that does not merely keep the human alive, but lets them go in dignity.

CHAPTER

CULTURE AND MEANING

[•] Culture as Living Heritage

IN A WORLD THAT GROWS EVER FASTER AND MORE TECHNICAL, SOMETHING THREATENS TO BE LOST THAT MOST DEEPLY CONSTITUTES THE HUMAN BEING: CULTURE. IT IS NOT MERELY ENTERTAINMENT OR ORNAMENT, BUT THE MEMORY AND THE INNER COMPASS OF A SOCIETY — THAT WHICH CARRIES PEOPLE, TELLS THEM WHO THEY ARE AND WHERE THEY COME FROM, AND BUILDS BRIDGES BETWEEN PAST, PRESENT, AND FUTURE. SOLIS THEREFORE RECOGNIZES CULTURE AS A FUNDAMENTAL DIMENSION, NOT AS A SIDE MATTER. Every cultural heritage counts as valuable here, whether great or small, whether global or local.

There are no important and unimportant cultures and no great and small narratives; an indigenous story weighs as much as a classical work, a regional dialect as much as a world language. Cultures may change, grow, and mingle, and at the same time they may protect what is sacred to them: a community may itself determine which of its traditions it shares and which it preserves, rather than surrendering them to access from outside.

So that culture is not left to the market or to chance, there are active programmes for its preservation, documentation, and cultivation — archives that secure languages, stories, and works, support for those who create and pass on culture, and spaces in which cultural knowledge stays alive. A programme that brings the younger and the older together, so that the latter share their stories and their knowledge, preserves culture not as nostalgia but as a living togetherness. For people need roots in order to orient themselves, and societies need culture in order to foster cohesion and to resist uprooting. Diversity here is not a problem but a richness.

[•] Art, Music, and Literature

In many of today's societies, art has become a luxury good, a market object, or a prestige project. Yet it is far more: the language of the soul, the tool with which a society regards itself, and the laboratory for new ideas and sensations. It is the link between the individual and the community, between reality and vision. SOLIS therefore makes art, music, and literature a load-bearing pillar.

Artistic creation is fostered and not merely tolerated. Public programmes support artists of every discipline, independent of market value and mass taste, and precisely the experimental and critical too receives room; a theatre group that develops a piece about social inequality is supported because it is socially significant, and not because it sells. Art here is no spectator sport: children and adults alike are encouraged to create themselves — to paint, to make music, to write, to act — without the pressure to perform and without elitist hurdles, and older people bring in their stories, from which younger people learn.

Art is judged not by its market value, but by its expressive power, its sincerity, and its social impulse. Street art, digital art, and handed-down forms are taken equally seriously, and whoever takes up social or ecological questions finds particular support. A young person who seeks their expression in graffiti therefore

receives not merely a charge, but surfaces, workshops, and guidance to make something of their power. For art gives the individual a voice and works for society like an immune system: it senses where something is ill, makes visible what lies beneath the surface, and builds bridges where words fail.

[•] Spirituality and Philosophy

In many modern societies, the search for meaning counts as a private matter, religion as something that does not belong in public space, and philosophy as the affair of a few specialists. Yet the human being needs more than food, housing, and technology; they need meaning, depth, and a relation to the whole, and they need spaces in which to pose the great questions — about who they are, what life means, and what we owe one another. SOLIS recognizes this dimension as fundamental and makes it a part of the societal order.

Every form of spirituality is respected, as long as it does no harm to others. Religion, unbelief, and every form of the search for meaning stand as equals side by side; no one is forced to believe anything, and no one may impose their belief on others. A believing woman can practise her rituals as freely as a monk meditates or a thinker argues in philosophical conversation, and the protection of this freedom ends only where discrimination or coercion begins. For this there are public spaces of silence and reflection, open to all, as well as shared celebrations and days of remembrance that are bound to no religion but observe humanity.

Philosophy, finally, is no elite project but a tool for all. Children learn early to reflect on the good life, on justice, and on happiness, and adults find spaces of shared questioning in which it is not about the one correct answer but about thinking itself. A society that permits such questions is more resilient and more empathetic, because it meets existential uncertainty not with distraction but with depth. This connects directly to the maturity that the education chapter grounds: meaning cannot be decreed, only found, and an order that takes this seriously invites reflection rather than steering it.

[•] Rituals and Communal Experiences

In the modern world, much has become functional — work, consumption, even leisure — and there is often a lack of room for what is experienced together, for moments that step out of the stream of everyday life. SOLIS recognizes in this a basic human need. Rituals are not merely folklore or religious tradition, but bridges: between people and generations, between the human being and nature, between the individual and the community.

In SOLIS, rituals are not prescribed but may develop. They arise from the needs and experiences of people and may transform and reinvent themselves; there is room for handed-down forms as well as for new ones, for instance ecological or artistic. A city develops, together with its citizens, a festival in which art, music, nature, and community come together, not as an attraction for outsiders but as an expression of living identity. Such rituals can be religious or cultural, social or ecological, and they create moments of pausing, of connection, and of meaning.

In a world that is often restless and fragmented, they are the moments that recall that we belong together and share something greater. They are not merely programme, but lived meaning, and they strengthen the community because they show that it is more than the sum of its parts. So that this succeeds, communities receive the means to cultivate and develop their own rituals, and participation remains open to all, regardless of origin, belief, or standing.

[•] The Making of Meaning and Individual Fulfilment

In many modern societies, work counts as a means of earning money, success as career and possession, and relationships as a private matter. In this, a decisive question remains unanswered: why we do what we do, and what truly fulfils us. SOLIS places this question at the centre, for a good society is not only efficient and prosperous, but a space in which people can find meaning — not prescribed and not uniform, but individual and alive.

In SOLIS, it is self-evident that people may ask themselves what is meaningful to them, where they wish to have effect, and how they can be part of something greater without losing themselves. Children are encouraged to be curious and to try themselves out; young people are accompanied in discovering their calling, not by income alone but by passion and contribution; and adults have the right to reorient when their path no longer fits, so that a woman engineer who longs for social work can retrain without fear of a loss of status. Life here is not divided into useful and superfluous domains: work should not only function but yield meaning, and a contribution such as volunteering with children is esteemed, even when it does not primarily serve value creation.

For this there are offerings that help people find their own trace of meaning — counselling, mentoring, and spaces of reflection, communities that carry through transitions, and an education that encompasses not only expert knowledge but the development of personality. This is more than a soft concern: a human being without meaning becomes inwardly empty and estranged, and a society full of estranged people is sick, however its façade may shine. Every person has a right to a life that is worthwhile — not merely to survive, but to live.

[•] Global Cultural Exchange

The present knows two opposing movements: on the one side, cultural interconnection grows; on the other, fears of appropriation, loss of identity, and cultural inundation grow. From this arise uncertainty and mistrust, and in place of living exchange there often come withdrawal and reproach. SOLIS goes a different way and understands global cultural exchange not as a superficial adornment but as a necessity in a tightly interwoven world.

Exchange is therefore fostered in a targeted way — through partnerships of schools and cultural houses, through the collaboration of artists across borders, and through festivals and platforms that connect not only elites but also local initiatives. A music festival brings people of different continents not only onto the stage one after another, but lets them create together something no one could have invented alone. The question of cultural appropriation here is neither condemned wholesale nor recklessly passed over, but handled with awareness and dialogue: where does a form come from, what does it mean, and who has access to it? Marginalized groups can protect their forms of expression, and cultures may share what they wish to share and draw limits where they wish. Whoever wishes to work with the patterns of a community therefore enters into a partnership-based exchange with it, rather than merely copying it. Thus diversity is grasped as a treasure and not as a threat. People discover new perspectives and forms of expression, which widens horizons and strengthens empathy; societies that live exchange are more resilient and more creative; and in an interconnected world the great challenges can be mastered only together. Instead of entrenching themselves behind walls, people come together in open squares and let art, music, and ideas flow — as the shared treasury of humanity.

[•] Culture and Identity

Culture gives meaning, creates identity, and connects generations, yet it can also divide when it is coopted, and serve propaganda when it subjects itself to power or the market. In many of today's systems it becomes either a commodity or a tool of ideologies, losing in the process its free, connecting character. SOLIS understands culture as free, diverse, and at the same time communally borne — as an expression of individual creativity and as a foundation of cohesion.

From this follows, first, the freedom of culture. Art, language, religion, and tradition are freely chosen, no one is forced to give up their cultural identity, and culture may be critical and call authorities into question — the order itself included, in accordance with the maturity that the education chapter grounds. An artist may therefore create political art without fearing censorship or commercial compulsion, and a community may cultivate its traditions, as long as it respects the immovable threshold of fundamental rights. So that culture belongs to all and not to a few, it remains a common good: museums, libraries, theatres, and digital archives stand open, education carries diversity onward, and cultural creation is borne by funds instead of by market compulsion, so that a young musician finds support without becoming dependent on commercial structures.

Identity, finally, is in SOLIS multidimensional and mobile, not one-dimensional and decreed. A person can understand themselves at once as part of their region, their profession, and the world, without these levels coming into conflict with one another, and identity may grow rather than being fixed from above. Thus culture becomes a bridge that fosters trust and shared values, makes possible the dialogue between generations and groups, and gives orientation precisely in times of change. Diversity here is a strength, as long as it is not artificially misused for division — culture is free and not sold, identity grows and is not decreed.

CHAPTER

TECHNOLOGY, ARTIFICIAL INTELLIGENCE, AND THE FUTURE

[•] Futures Research and Scenario Planning

Never before have the actions of humanity determined its own future so deeply, so quickly, and so irreversibly as today. The changing climate, artificial intelligence, biotechnology, the opening of space, and the shifting of geopolitical forces shape a future that can no longer be left to chance.

SOLIS draws from this the conclusion that a good society not only looks into the future, but shapes it deliberately, ethically, and in a prepared way.

To this end, SOLIS maintains its own institutions that continually think into the future — institutes and research alliances that analyse technological, societal, and ecological developments and draft concrete scenarios from them: What happens when artificial intelligence reaches a new stage? What consequences would a far-reaching automation have? In this work, science, economy, and civil society come together, so that the best minds think ahead in common. What is decisive is that this futures research does not happen in secret. There are no shadow circles that pre-decide everything; scenarios and analyses are made publicly accessible, taken up by schools and media, and fed into the participation of citizens, so that society as a whole thinks along and sets priorities.

From this follows the principle that technology is no fate. It is no unstoppable current that sweeps us along, but a tool over whose use we decide. New technologies are therefore assessed not only technically, but also ethically, socially, and ecologically, and the societal engagement is conducted before a development gets out of control, and not only afterward. Thus the great upheavals are not suffered but co-shaped — not out of fear of the future, but out of responsible foresight.

[•] Artificial Intelligence and Humanity

Artificial intelligence is no ordinary tool. It is capable of learning, self-optimizing, potentially independent, and possibly more powerful than any human institution. In classical systems it is either seen as a pure means of efficiency or feared as a threat. SOLIS goes a third way: artificial intelligence can be a fellow player in the development of humanity, yet it may never dominate, replace, or disempower the human being; it should support and strengthen them.

For this, clear ethical limits apply. Artificial intelligence may take over tasks that are too complex, too dangerous, or too monotonous for people, but never the final responsibility over life, dignity, and freedom; it may wage no war independently, manipulate no one unnoticed, and replace no human relationship. An artificial intelligence in a hospital can therefore allocate beds and resources optimally, but it does not decide independently on a life-saving treatment; this decision remains human. Especially powerful systems are subject to a strict, communal, and international oversight and are never controlled by individuals, corporations, or single states alone — an immediate application of that order of power which permits no summit and no monopoly on a central resource.

Where artificial intelligence acts in public domains — in administration, education, health, or justice — it must be able to explain its decisions. There may be no black box whose logic no one understands; those affected have a right to insight, to explanation, and to appeal, and independent bodies examine the systems regularly. Thus the separation of knowledge and decision is preserved, and the human being retains the last word. Above all of this stands a broad societal discourse about how far artificial intelligence may go and what constitutes the human being — conducted not only in expert bodies but in the whole society, so that the most powerful tool of history does not become a master over its creators.

[•] Transhumanism and Consciousness

The history of humanity is a history of extension — from the tool that lengthens the hand to the computer that accelerates thinking. But now we stand at a new point, at which technologies change no longer only what we use, but what we are: neural interfaces, implants, genetic interventions, assistance systems closely bound up with us. SOLIS faces this future neither naively nor fanatically, but in the awareness that it is opportunity and risk at once and demands the utmost care.

Technologies that extend body and mind are therefore strictly ethically examined — without a blanket prohibition, but without naive enthusiasm. Every new possibility is examined in many dimensions, technically and medically as well as ethically, socially, and philosophically, and may be introduced only if it guarantees safety, respects dignity and identity, and preserves societal fairness. An implant that gives sight back to a blind person is fostered; an intervention that would grant a wealthy minority cognitive superiority is restrained, because it cements inequality. From this follows immediately that there may be no compulsion to extension and no two-class society: participation, dignity, and rights never depend on technical enhancements, whoever does not wish to extend themselves remains a full member of the community, and no profession and no opportunity may be tied to an implant. Here the absolute floor of fundamental rights takes effect: dignity stands before every optimization.

Because these questions touch the human being's self-understanding, their relationships, and their finitude, a philosophical and ethical reflection accompanies every shifting of the boundary. The exploration of the question whether consciousness can be digitized or extended, too, is not dogmatically forbidden, but conducted with the utmost respect for identity and meaning and bound to clear limits that prevent misuse and estrangement. The question of whether we should do something is here always taken as seriously as the question of whether we can. Thus humanity can grow at this threshold without losing itself.

[•] Space Research and Interplanetary Ethics

For millennia the human being has looked with longing to the stars, and today this gaze is no longer a dream: lunar bases are planned, missions to Mars prepared, the mining of raw materials on asteroids developed. With this arises the question of how humanity deals with this new stage. SOLIS gives a clear answer to it: space belongs not to individual nations or corporations, but is a shared heritage and an extended living space of all humanity.

Research in space is therefore conducted internationally, cooperatively, and peacefully. Great undertakings are joint missions of many countries and disciplines and not geopolitical races, scientific exchange and open innovation stand in the foreground, and a military use of space is consistently excluded. The mining of raw materials is permitted only under clear ecological, ethical, and just rules: environmental consequences are examined and minimized, the yields benefit all humanity through shared funds and not private investors alone, and international institutions secure authorization and oversight. A consortium that wishes to develop an asteroid must therefore demonstrate that no ecological risk exists and that a part of the profits flows back into shared goods.

Space is, moreover, not only a store of raw materials but a possible living space and perhaps the home of other life forms. SOLIS therefore considers from the outset how to deal with possible extraterrestrial life, how a carrying-over of organisms in both directions is prevented, and how fair participation remains secured. Ethicists and philosophers therefore also work in the research teams, there are clear protocols for dealing with the unknown, and humanity appears as a united civilization and not as a quarrelling mass of competing groups. Thus it goes into space not as a ruthless conqueror, but as a learning and responsible species.

[•] Risk and Disaster Management

A society that builds only on good times builds on sand. Natural disasters, global crises, technological dangers, and threats from space belong to the reality of an interconnected and technically complex civilization. SOLIS does not accept this fatalistically but actively: risks can never be wholly avoided, yet one can prepare for them and build systems that are robust, capable of learning, and adaptable. This includes structures that continually monitor and assess risks — cross-disciplinary teams from science, technology, and medicine, early-warning systems that evaluate large amounts of data in real time, and a systematic scenario planning that is no exercise in fear but the basis of targeted preparation. When such a system recognizes an unusual threat early, within hours assessments are drawn up, emergency plans activated, and resources rerouted. Disaster protection here is no national egoism but a shared project: early-warning systems are internationally networked, emergency plans exist at every level, and aid networks are prepared, trained, and financed before the emergency occurs. When, for instance, a solar storm threatens the power grid, a decentralized energy supply catches the outage, and multiply secured channels of communication maintain the connection.

Resilience, however, is more than technology. It is social, psychological, and ecological at once: strong communities and neighbourhoods, informed and composed people, and landscapes and cities that can cushion crises. After a disaster, people can therefore fall back not only on material help but on communal structures that provide psychological support. Thus people feel themselves not as helpless victims but as co-responsible members of a resilient society that emerges from strain the stronger — true to the resilience that belongs to the foundations of this order.

[•] Humanity's Place in the Cosmos

At the end of all technology and all systems stands not only the question of what we can do, but the greater question of who we are and what we wish to be — for ourselves, for one another, and for the universe. SOLIS answers it not with presumption but with humility. We are not the lords of the universe and not the crown of creation, but a part of an immeasurably great and still largely unknown context. And precisely from this insight grows a great responsibility.

In the old logic, what we could take belonged to us, and the stronger decided. SOLIS reverses this logic. Where we use resources beyond the Earth, we do so as careful stewards and not as blind exploiters; where we encounter alien life, we appear not as conquerors but as mindful fellow players; and where we explore the cosmos, we do so in awareness of the fragility of all that is living. Our significance is measured not by power but by responsibility, and not by what we take but by what we contribute. Technological progress and expansion are meaningful only when they go hand in hand with inner growth — with wisdom, empathy, and mindfulness.

SOLIS therefore measures greatness not by expansion but by maturity. We do not settle worlds merely because we can, but ask first after the what-for; we develop technology that enlarges not only our reach but also our capacity for reflection; and we build a culture that distinguishes itself not by its size but by its depth. The great aim is not: faster, higher, mightier, richer. It is to become a civilization that gives the cosmos more than it takes from it — that carries culture, beauty, and knowledge outward, that learns instead of only conquering, and that leaves traces that shine not only technically but also morally. Perhaps we are the first known species that can consciously decide how it conducts itself in the universe. This chance we should not squander.

[•] Technology and Digitalization

The digital is the nervous system of modern society; over networks, data, and algorithms runs today almost everything — communication, economy, knowledge, and power. In many of today's systems this nervous system is privately dominated: a few corporations control the platforms, data are exploited like raw materials, and algorithms decide invisibly what we see and think. SOLIS, by contrast, grasps the digital order as public infrastructure and not as private property: it serves people, not the reverse. The digital basic infrastructure is therefore a common good. Networks, data spaces, and base technologies stand open to all, are not dominated by monopolies but publicly administered and secured, and access is a right and not a privilege, so that a person in a remote region receives the same digital basic provision as someone in the metropolis. Bound up with this is sovereignty over one's own data: every person decides for themselves who may use their data, there is no secret exploitation and no trade in the private, and whoever uses an application retains control and can at any time inspect and revoke what happens. The data serve the human being and not their manipulation.

Where artificial intelligence acts in the digital, what was unfolded in the chapter on artificial intelligence holds: it remains an adviser and does not become a ruler, the final responsibility remains human, and its systems are explainable and bound to the basic values. To this is added digital transparency: public data platforms make undertakings and decisions traceable, algorithms that concern the commonwealth are disclosed and reviewable, and control lies with society and not in secret — so that, for instance, every citizen can trace how a public procurement procedure decides. Thereby the digital nervous system is released from private domination: no exploitation of data, no invisible steering, no technology that rules over the human being. The digital belongs to all, the data belong to the individual, and the technology serves the human being and not power.

// THE HUMAN ABOVE THE MACHINE

That the human being keeps the last word is easily said as a principle and hard to secure. An artificial intelligence far superior to the human can master them without ever commanding them, by pre-sorting the situation, selecting the possibilities, and preparing the decision so that in the end only a nod remains. SOLIS meets this quiet capture with firm precautions. In every far-reaching decision the system lays before the human not one recommendation as without alternative, but several genuinely different paths together with their trade-offs; a justification the layperson too can examine takes the place of blind trust; and purpose-appointed review systems have the task of arguing against the obvious recommendation. Above all, however, the framing of the question remains reserved to the human, the determination of what stands to be chosen and what counts as success. The machine illuminates the answer; the human poses the question.

// ASYMMETRIC TRANSPARENCY

The openness on which this order rests carries a danger within it. The same infrastructure of data and sensors that makes power transparent could illuminate the citizen; misdirected, transparency would become the panopticon. SOLIS therefore reverses its direction deliberately: full visibility falls on power, on the offices, the funds, the algorithms, while the life of the individual stands under the protection of privacy. Privacy is a right, data thrift a commandment, and the human remains master of the data that concern them. Whoever exercises power over others becomes visible; whoever only lives their life remains hidden.

CHAPTER

CHILDREN AND FAMILIES

[•] Birth and Early Childhood

WHEN A CHILD COMES INTO THE WORLD, THAT IS NOT ONLY A BIOLOGICAL EVENT BUT AN ACT OFHOPE, A MOMENT IN WHICH A SOCIETY RENEWS ITSELF, AND AN INVITATION TO ALL TO ASSUME RESPONSIBILITY. SOLIS THEREFORE UNDERSTANDS BIRTH NOT AS A PURELY PRIVATE AFFAIR BUT AS A COMMUNAL TASK: EVERY CHILD IS VALUABLE, NOT ONLY FOR ITS FAMILY BUT FOR THE WHOLE SOCIETY. From the outset, every expectant mother receives high-quality medical, psychological, and social support — prenatal care, birth assistance, and aftercare — regardless of income, status, and place of residence, carried

by a culture of care that lets women be safe and respected. Because children do not grow up through mothers alone, all caregivers are included: fathers, co-parents, grandparents, siblings, and chosen families find counselling and support, and the diversity of familial forms is recognized. A father receives not only, formally, a parental leave, but a web of aids in order to take part, truly present, at the beginning of family life.

Early-childhood care here is a place of loving nurture and not of mere safekeeping. Small groups, trained specialists, and spaces for play, creativity, and bonding take the place of rigid timetables, and there is no compulsion to early instruction, but offerings oriented to the child. Because parenthood is often exhausting and lonely, no one stands alone: family centres and midwife services form firm anchor points, neighbourhood initiatives organize mutual help, and financial as well as bureaucratic hurdles are deliberately dismantled, so that a young mother with little income too can accept support without shame. This has deep grounds: the first years of life shape brain, body, and feelings, people who feel carried are better parents, and every well-raised child is a gain for all. A society that beds even a human being's first breath in dignity and community shows that it stands up for one another.

[•] Education and Nurture

Children are born learners; they ask after the why before they can speak, and they discover, feel their way, and play not out of compulsion but out of their nature. SOLIS shapes education so that this innate joy in learning is not lost but preserved and strengthened. Where today's school systems try to bring all children at the same pace through the same content to the same examinations, and thereby overtax the one and undertax the other, children here learn individually — at their own pace, with their own interests, and building on their own strengths. A child who is enthusiastic about nature may research and experiment; a child who burns for numbers receives additional challenges without being labelled; a child who blossoms in art is fostered as a full part of the community and not treated as second-rate. In this education, mistakes are no blemish but indications of where something remains to be discovered; in place of the fear of bad grades and the division into clever and stupid comes the encouragement to try otherwise, to reflect, and to grow. The teachers here are not merely imparters of subject matter but companions and mentors who smooth paths of learning and support emotional, social, and creative development, which means less frontal instruction and more shared projects and relational work. Creativity, cooperation, and social intelligence stand as equals beside the classical subjects: art is no minor subject, teamwork a key competence, and the practice of empathy counts as much as factual knowledge. How closely this works together a single undertaking shows. When children build a tree house together, there join in it the mathematics of statics and measurements, the biology of suitable trees and of nature conservation, the language of documentation, the design of art, and the ethics of cooperation and responsibility, into a living, practical learning that has nothing to do with isolated memorization for the examination. Such an education sees the child as a whole human being and brings forth those creative, reflective, and courageous people who can shape change. Above all, however, it connects to the maturity that the education chapter grounds: it cultivates from the beginning one's own thinking and the capacity to question, instead of drilling compliance — for the challenges of this century cannot be solved with a school of the century before last.

[•] Family Structures

The family is among the oldest and most powerful social structures of humanity, yet it is no rigid model; it changes with time, culture, and living conditions. SOLIS therefore understands family not as a fixed template but as a living, flexible, and loving network, and it strengthens every form of familial bond that is borne by care, responsibility, and devotion, regardless of how it looks.

With this falls the invisible norm that in many of today's systems lets only one family form count as selfevident and merely tolerates all others. Same-sex parents, patchwork families, single parents, chosen families without biological bond, and intergenerational forms of living together are recognized as of equal worth, as long as they rest on care and mutual respect; there is no discrimination in rights and benefits, no moral judgment from outside, and no ranking between traditional and modern. At the centre stands not a societal conception of morality but the well-being of the child: support, education, health, and care are directed to what children and their caregivers actually need, and not to whether they fit into a particular model. A single father has the same rights as a couple of parents, a same-sex couple exercises parenthood jointly without bureaucratic hurdles, and a chosen family of friends who raise a child counts as a full family.

So that families really have time for one another, the models of work are conceived differently. Flexible part-time, shared positions, a sensibly limited working from home, parental leaves for both sexes, and support for caregiving relatives are no luxury but a cornerstone of societal health; a father can take several months of parental leave without endangering his career, and grandparents who spend much time with the grandchildren count as a recognized part of the familial web. Thus the family is relieved instead of overtaxed, and it is no private building site that collapses under growing pressure, but a value borne by society as a whole. Care and child-rearing work is here culturally upvalued and recognized as a valuable achievement, not as a private sacrifice — a society that invests in its families builds, over the long term, cohesion, resilience, and emotional health.

[•] Protected Spaces and Emotional Development

Children need more than education, food, and a roof over their heads; they need emotional security — spaces in which they may make mistakes, learn trust, express feelings, and develop resilience. In SOLIS, emotional health is therefore no side theme but a central aim.

This includes firm, reliable caregivers to whom children can turn with their worries, without first arranging an appointment or going through official channels. Teachers of trust who are visible and accessible, firm key educators in the daycare centres, and neighbourhood centres with open doors give children the certainty that someone listens and takes them seriously, which lessens fear and helplessness and strengthens courage and self-efficacy. To this are added programmes for resilience, mindfulness, and empathy that are a firm part of everyday life, for emotional strength is not innate but grows when one cultivates it. Children learn early to recognize and regulate their feelings, to put themselves in others' place, and to argue fairly, and they experience that setbacks belong to life and how one deals with them in a healthy way.

Because the digital world is for children at once playground and risk, media literacy is trained early. A child learns not only to operate a device but understands how social media work, recognizes the difference between real information and manipulation, and grasps that likes are no measure of one's own worth — an immediate continuation of that maturity which the work grounds elsewhere. If a child nevertheless becomes the target of bullying, it does not remain alone: structures intervene early, and in place of mere punishment comes real relational work that strengthens the affected child and at the same time understands that the acting child, too, often needs support — the same restorative spirit that shapes the legal system. Thus SOLIS takes the heart as seriously as the mind, because emotionally strong children become reflective and empathetic adults who carry a healthy society.

[•] Youth, Identity, and Self-Discovery

Youth is a phase like no other. Body and mind change rapidly, and questions press forward that were scarcely there before — who one is, where one belongs, what one wishes to do with one's life, and what freedom, responsibility, and meaning mean. In many societies this time counts as a phase of problems, and young people are treated as a disturbance or as a risk that must be controlled. SOLIS, by contrast, understands youth not as a threat but as a valuable time of transition, of searching, trying, and growing, that deserves particular attention.

Young people need spaces in which to discover themselves without being at once judged or punished, and SOLIS creates them: creative workshops, sports facilities, youth centres, digital platforms, and political and social participatory projects. A youth centre therefore offers not only a billiard table but workshops for music, environmental projects, founding ideas, philosophy, and theatre, in which young people find out with peers and adults what moves them. The accompaniment in self-discovery happens without pressure and without devaluation: young people have the right to question, to doubt, and to reinvent themselves, and mentoring, counselling, and networks among peers are oriented toward strengthening identity rather than breaking it — in a climate of trust, respect, and freedom.

In this time, sensitive questions also break open, for instance about sexuality, about one's own gender, about belief, and about political stance. In SOLIS these questions may be posed and openly discussed, and young people receive the possibility, in a protected and respectful frame with competent accompaniment, to find their own voice. It is not about steering them in a predetermined direction, but about helping them to find their own direction — entirely in the spirit of that maturity and that multidimensional, mobile understanding of identity which the work unfolds at an earlier point. This is decisive, for self-confident and well-accompanied young people have better prospects of a fulfilled life, and a society that strengthens its youth gains creativity, innovative power, and stability. Children and young people are not only future adults; they are already now full members of the community with their own rights, needs, and dreams — and an order that recognizes this steers forward together with them.

CHAPTER

IMPLEMENTATION AND TRANSITION

[•] The Path from What Exists to SOLIS

An order like SOLIS cannot be introduced at the flick of a switch. One cannot reprogram a society overnight, cannot argue away all fears and blockages, and — this is decisive — cannot erect such an order by force either, without betraying its own foundations. An order that rests on dignity and maturity cannot be installed through a coup; it must be won through conviction and through the successful example. SOLIS is therefore a long, deliberate

process of transformation that demands time, patience, courage, and a culture of learning from mistakes.

This path leads through three phases that interlock. At the beginning stands a change of consciousness, for before structures change, minds and hearts must move: honest assessments that make visible not only problems but also possibilities, and courageous voices in media, art, science, and everyday life who dare to ask whether we really wish to carry on this way. Upon this follows the building of lighthouses — concrete places and projects that show it can be done: cities that convert to a circular economy, companies that work according to these principles, schools and research networks that try out new ways. Such examples inspire, prove that change is practice and not only theory, and generate momentum. Only when enough people are convinced and enough examples carry does the systemic change begin — new legal frameworks, new economic incentives, new institutions — and it too happens not overnight but step by step, with setbacks, accompanied by observation and correction. The transition to SOLIS is thus a project of generations, perhaps the greatest that humanity has ever undertaken.

The Honest Finding Two things must here be clearly stated. First, this transition has no guarantee, and it meets not only inertia but real resistance. Second, and harder: SOLIS redistributes power and wealth, and whoever holds both concentrated under the existing order — together with the institutions erected for its protection — will not be moved by arguments, because here it is not understanding that is at stake, but interest. A design that assumes the powerful could be persuaded is naive, and SOLIS does not make this assumption. It renounces coercion, but not realism — and how it deals with this resistance without betraying itself is the subject of the section on actors and resistances.

[•] Stages of the Transformation

The transformation to SOLIS is no sudden upheaval but a relay race in which the stages build on one another and reinforce one another. The order here is not arbitrary but follows an inner logic. At the beginning stands education, for without the capacity to think in a complex way, to reflect ethically, and to act creatively, every later reform runs empty. This education begins not only at the universities but in early childhood, and it prepares people to be able to shape change at all. Upon it follows the economy as the most powerful lever: the incentives shift from short-term gain toward sustainable, socially and ecologically meaningful economic activity, and a changed corporate culture — participation, ethical goals for innovation, responsibility toward society and the planet — takes the place of the pure logic of profit. When the economy changes, governance must follow, so that the political and institutional structures carry the change: more transparency, more ethical oversight, more participation, and little by little the bodies of that order of power which this work describes take shape. In parallel, work is done on the soft factors — on the values, the stories, and the understanding of success, happiness, and meaning — for a successful person in SOLIS is not the richest but the one who creates something lasting for the community. In the end, a local process becomes a global one that learns from itself, respects differences, and shares common principles.

So that this succeeds, it needs strategic roadmaps that set out stages, priorities, and responsibilities, accompanying programmes of education and culture that make people participants rather than those merely affected, pilot projects with clear strategies for the dissemination of what has proven itself, and global platforms through which knowledge and resources are shared. Thus transformation becomes not chaos but a deliberate, jointly borne process.

[•] Actors, Roles, and Resistances

The change to SOLIS does not happen of itself but is carried by people. Three roles stand at the centre. The pioneers are the courageous first ones who try out new ideas, often against the current and at risk — the social entrepreneurs, the municipalities, the teachers, and the artists who live out what is at first only theory, and thereby generate momentum. The bridge-builders are less visible and yet indispensable: they bring together what would otherwise remain apart — citizens and politics, science and economy, young and old — they translate between worlds and create spaces in which people with different interests work together on solutions. The guardians, finally, watch over ethics and law: ethics councils, ombudspersons, and platforms for those who uncover abuses ensure that the change does not run blind or reckless, protect the weaker, and hold SOLIS to its own claim.

Resistance Is Not All of One Kind Where there is movement, there is resistance, yet it is not of one kind. One part of the resistance is a legitimate signal: it shows where people are afraid, where real conflicts of interest exist, or where someone was overlooked. When a pilot project for sustainable urban development meets protest because rents rise, that is no reason to break it off but an indication that mechanisms of social balance are lacking; such resistance is heard and translated into better solutions. Another part of the resistance, however, is no signal for improvement but the defence of privileges by those who lose power and wealth, and it does not dissolve through dialogue, because it does not rest on a misunderstanding. To treat both kinds as the same is the naivety on which great designs have foundered. SOLIS distinguishes them and meets each in its own way.

Parallel Building instead of Permission Because the powerful will not surrender their power, SOLIS does not wait for their consent. Its strategy consists not in conquering the existing centres of power, but in building parallel structures that simply function better — cooperative enterprises, a provision from common goods, deliberative bodies, open knowledge networks, and resilient, broadly based supply chains — and in letting them grow until they outstrip and absorb the old structures. The transition is thus won less through conquest than through superfluity: where the new order simply serves people better, the old one loses its hold. This is no detour but the actual way, for it manages without the coercion that SOLIS rejects, and founds the new order on what it accomplishes rather than on what it conquers.

The Dangers Named by Name This path can fail, and to name the dangers is itself a protection against them. The first is capture: that the new institutions are taken over by the very interests they were meant to replace. Against it work the order of power, the selection by lot, the rotation, and the right of recall, which mechanically make lasting appropriation difficult. The second is economic strangulation: that an island of SOLIS, embedded in a hostile market, is starved out or undercut. Against it work the controlled membrane of the border and the building of resilient, networked, and cooperative structures, rather than isolated single attempts. The third is the hollowing-out: that the language of SOLIS is adopted but its substance hollowed out. Against it work the measurable observation of fundamental rights and the maturity of citizens, which lets the hollowing-out be recognized. The fourth is the relapse: that the order erodes with time. Against it work the deep civic education and the structural impossibility of calcification. A society that attends to these dangers is far harder to defeat by them.

No Coercion, but Defence Finally, a distinction holds on which everything depends. SOLIS renounces attack and the erection of itself by force; it is not installed through an overthrow and does not compel the unwilling. Yet to renounce coercion does not mean to renounce defence. A society that has built something just is not obliged to let it be destroyed, sabotaged, or hijacked in the name of tolerance. The line runs as in the chapter on security: attack is forbidden, defence is legitimate. SOLIS protects what it erects — against those who wish to tear it down — without itself becoming the aggressor it rejects.

[•] Communication and Persuasion

No idea, however good, lives without communication, for people must understand what it is about, feel that it concerns them, and see that they can take part. In SOLIS, communication is therefore no appendage and no PR machine, but a heart of the transformation: it connects, explains, inspires, and mobilizes.

Above all, it explains not only what happens but why. Too often today reforms are pushed through and laws passed without people grasping the sense, which nourishes mistrust and withdrawal. SOLIS therefore always answers the questions of the what-for and the meaning as well: when a city converts to renewable energy, not only the technical details are communicated, but it is explained why this change is necessary, what it means over the long term, and what role each individual plays. This communication is directed at all and not only at elites — at the worker, the young person, the pensioner, the single parent as much as at the entrepreneur — in clear, respectful language and without technocratic jargon, and it uses all channels, from the classical media through the digital to local events and the means of art. A change in a city therefore begins not with an administrative decree, but equally with a festival of music, conversation, and shared experience.

What is decisive, finally, is that communication runs dialogically and not from top to bottom. It is not about proclaiming messages, but about creating spaces in which questions can be posed, doubts voiced, and proposals made, and in which those responsible speak with the population and not about it. A new law is therefore not only explained, but there is an open phase in which citizens ask, help shape, and voice concerns. Thus arises a society that does not suffer the change but bears it together.

[•] International Dissemination and Adaptation

SOLIS is no finished template that one lays over the world, for every society has its own history, its own symbols, and its own resources, strengths, and wounds. It therefore understands itself not as an export product but as an open, adaptable model: it offers core principles and an ethical framework, yet the concrete shaping arises on the ground.

The core principles remain the same everywhere. The dignity of the human being, sustainability, justice, participation, and an innovation that serves the common good hold in Brazil as in Finland, in Ghana as in Japan; they form the ethical backbone that is not negotiable. What differs is the how. Which institutions are built, which paths are chosen, and which symbols and rituals carry the system depend on the respective society: in an indigenous community the protection of traditional systems of knowledge stands at the centre, in a post-industrial conurbation social and technical innovation, in a region marked by war first the building of resilience before complex structures of governance arise. Thus every society fills the framework with its own reality, rather than having a foreign model imposed upon it. So that SOLIS does not disintegrate into isolated islands, international networks connect the individual paths. Through them knowledge is shared — which approaches have proven themselves, where there were setbacks, and what is to be learned from them — resources are distributed so that poorer regions too receive the same opportunities, and standards are coordinated, so that ecological and human-rights basic principles hold everywhere, even where they are implemented differently. A network of SOLIS communities on every continent exchanges, conducts joint projects, and shares experiences, without levelling local particularities. For the great challenges — climate, pandemics, the loss of biodiversity, the movements of migration — can be mastered only together, and the diversity of paths is here no weakness but a source of innovation and resilience. SOLIS therefore strives neither for autarky nor for seclusion, but also for no world dictatorship, but for a united and at the same time diverse humanity.

CHAPTER

WORLD ORDER: SOLIS AMONG THE PEOPLES

The greatest dangers of this age keep to no border. The changing climate, a new plague, an unleashed technology, a threat from space, they strike humanity as a whole and can be averted by no single country. An order conceived only inward would therefore remain incomplete. This chapter asks how SOLIS relates to the world: how many societies act together without a new ruler arising above them, and how humanity bears the planetary in common without surrendering its diversity.

// THE RING AT THE PLANETARY LEVEL

The obvious answer to global problems would be a world government, and it would be the most dangerous apex of all. What holds for the single state holds all the more for the planet: where a highest instance arises, the highest target of capture arises, and no remoteness would make it safer than any throne before. Here too SOLIS chooses not the pyramid but the nesting. The order is built in many layers, from the neighborhood through the region to the planetary level, and each layer is itself a Ring: chosen by lot, rotating, recallable, transparent, without an apex. Above this stands the principle of subsidiarity in its hard form: the higher level may do only what the lower truly cannot. To the planetary level there remains only the truly planetary; all else belongs closer to the people. Thus global coordination arises, but no global ruler.

// THE PLANETARY THAT SUCCEEDS ONLY TOGETHER

Some tasks, however, only the whole of humanity can solve. The climate keeps to no border, a pathogen leaps every wall, a mighty artificial intelligence in one hand endangers all, and an asteroid does not distinguish between nations. For these few but decisive cases SOLIS creates a Planetary Defense, shared early warning, shared capacities, shared rules, which is itself again ringed and belongs to no single power. Protection from the end of humanity is the one task that no sovereignty may keep for itself, and at the same time the one that no power may misuse as a pretext for its own elevation. The Planetary Defense too therefore stands under lot, rotation, and accountability.

// GLOBAL JUSTICE

A shared planet demands a shared justice. The goods that belong to all, the atmosphere, the oceans, the heritage of space, may not be appropriated by a few; their yields benefit the whole of humanity, not only those who grasp first. Where wealth rests on past wrong, its redress belongs to justice, not as eternal guilt, but as honest reckoning. And no society may found its prosperity on exploiting another. Diversity is in SOLIS a strength from which one learns, no pretext for a gradient between the peoples.

// BELONGING AND MIGRATION

Who belongs to a community, and how one joins or leaves it, touches the core of every order. SOLIS holds two things together here. On the one hand the right to leave: no human being is chained to an order, however just; whoever wishes to emigrate or found their own community of difference may do so, bounded only by the fact that no one may leave in order to harm others or to destroy the commonwealth. This is the controlled membrane applied to human beings: it lets legitimate difference pass and closes only the leak through which someone would undermine the order from without. On the other hand the right to come: migration is treated not as a threat but as ordered and humane, in responsibility for those who seek protection as for the communities that receive them. An order one is permitted to leave must convince through what it achieves, and not through the bolting of the exit.

// SURVIVING IN A MIXED WORLD

SOLIS arises not in an empty world, but beside powers that do not share its principles. A society that binds itself ecologically and ethically while others do not can be overrun or undercut before its example takes effect. SOLIS meets this neither by retreat nor by attack, but by association: alliances of like-minded regions, mutual defense, resilient and networked supply chains, shared knowledge. Its way outward is the same as inward, victory through obsolescence: where the new order visibly serves people better, the old loses its hold. Until then SOLIS protects what it has built, without itself becoming the aggressor.

// A UNITED, NOT UNIFORM HUMANITY

The goal is neither a world state nor a patchwork, but a united but not uniform humanity. The five foundations hold everywhere, dignity, balance, responsibility for the planet, the advancement of knowledge and wisdom, long-term resilience; they are the common core that is not negotiable. What differs is all the rest: the shape of institutions, the language of culture, the paths to meaning. As little as SOLIS prescribes a single conception of the good life, so decidedly it holds fast to what all human beings share. A narrow, firm core and above it a rich diversity, that is the order in which humanity can act as one without ceasing to be many.

CHAPTER

SUMMARY AND OUTLOOK

[•] The Principles in Overview

At the end of this work, the question is worth asking what SOLIS actually is and what distinguishes it from other designs. The answer is: SOLIS is no rigid law, no immutable manifesto, and no finished model that one imposes upon a society. It is a learning, developing system — a framework, a stance, a compass that must be filled with life anew in every society and every generation. For all its mobility, however, it is held together by principles that run as a common thread through all domains and form its ethical backbone.

The first is the inviolability of the dignity of the human being, which demands not

only to harm no one, but to see actively to it that every person can unfold. The second is the insight that freedom and responsibility belong together: freedom without responsibility is reckless, responsibility without freedom is oppression, and true freedom arises where people recognize their responsibility and fill it out from conviction. The third is that technology is a tool and no end in itself — it may go only so far as ethical guardrails can answer for, and it is not the machine but the human being who decides. The fourth is sustainability as respect before the shared world, which not only harms less but actively restores. The fifth is participation as the glue of society, which not only consults people but takes them seriously and enables them. And the sixth is global solidarity, which grasps diversity as a strength, learns from one another, and assumes responsibility together.

These values would, however, have remained without consequence had the work not placed institutions at their side. The hardest question, that of power, SOLIS answers not through a supreme organ but through a ring without a summit, anchored in the people and secured against lasting capture by selection by lot, rotation, recall, and the separation of knowledge and decision. The economy it does not abolish and does not plan omnisciently, but bounds the market: basic provision as an entitlement, discretionary goods through a non-hoardable medium of value whose prices arise from decentralized signals within ecological and social limits. The public sphere it protects not through a ministry of truth but through a procedure with burden of proof, appeal, and the immovable limit that it may never be directed against criticism of SOLIS itself. And its citizens it forms not toward compliance but toward maturity — up to the capacity to reject the order itself when it deserves it.

These principles and institutions do not stand side by side but connect society, economy, education, culture, health, technology, and family into a networked whole. Herein lies the essence of SOLIS: no technocracy, no ideology, and no finished cure-all, but a living interconnection, borne by people who know that freedom, responsibility, dignity, and sustainability strengthen one another — an order with a clear compass, which permits mistakes, learns from them, and improves itself.

[•] Why SOLIS Is Needed

One might ask why so comprehensive a design is needed and why it does not suffice to repair the existing systems. The answer lies in this: that humanity stands at a crossroads whose reach surpasses everything earlier, and that this crossroads opens in several dimensions at once.

In the planetary dimension, we have for the first time the means to make the planet uninhabitable — and at the same time the technologies to heal it; the question is only which direction we choose, and mere repair no longer suffices here. In the technological dimension, artificial intelligence, bio- and neurotechnology grow exponentially and can connect us as much as divide us; it is decided by who steers them and who sets the ethical limits. In the social dimension, we possess the knowledge to feed all, to end poverty, and to make education possible for all — and yet millions go hungry and the inequalities grow, so that the question poses itself how long we wish to look on, instead of creating systems that make this knowledge justly usable. And in the psychological dimension, a world celebrates incredible advances and at the same time burns out inwardly; the question is whether we want societies in which people only function, or such in which they flourish.

This is no scenario of a distant future but the present. We already live in the midst of this ordeal — in a world that celebrates progress, cements injustice, disintegrates politically, stands at the tipping point ecologically, and is exhausted in soul. Therefore it is not about small repairs or patchwork on systems that have long reached their limits, but about a new architecture, a new foundation, a new social contract that newly connects the human being, the planet, technology, and meaning. In the end stands nothing less than the question of how we, as humanity, not only survive but unfold — how we create a civilization that grows, learns, and heals, on this planet and beyond. The time for it presses, for every generation that hesitates shifts the responsibility onto one that perhaps no longer has a choice.

[•] The Great Vision

SOLIS is more than a plan of reform, a political agenda, or an economic concept. It is a vision — a comprehensive vision that is greater than any ideology, any party programme, and any national interest. It sketches a world in which every child has the possibility to discover its gifts, and no talent is lost merely because it does not fit into a standard; a world in which no one goes hungry while others live in abundance, because wealth means not seclusion but shared responsibility; a world in which work brings fulfilment instead of exploitation, in which technology serves the human being and not the reverse, in which we cooperate with nature instead of combating it, in which cultures dance with one another instead of warring, and in which we look to the stars not as conquerors but as learning guardians. Some will object that this sounds beautiful but is unrealistic, and that people are not like this. To this SOLIS answers that this vision is no naive dream but a standard — no finished goal but a line of light by which systems, decisions, and structures can be oriented. It is not about whether we create the perfect world, but about whether we refuse to content ourselves with less than the best that we can be. Such a vision fulfils three tasks at once: it gives hope, by showing that change is possible and the future shapeable; it gives orientation, by helping to set priorities and to assess decisions; and it gives meaning, by answering the question why we take upon ourselves the toils of change — because we do not resign ourselves to a world in which inequality, destruction, and cynicism are the norm. Thus it stands as an inner star over the whole, which gives orientation even in dark moments, and which directs the gaze beyond the next electoral cycle to the coming generations.

[•] The Call to Humanity

This section is no analysis and no theory, but an appeal — to you, to me, to all of us. For it does not suffice to wait for those at the top to set it right, to hope that politics and institutions will regulate everything, or to believe that a new strong man or a perfect programme will handle everything for us. It suffices just as little to withdraw into cynicism and hopelessness, to hide behind screens and irony, or to make oneself small with the thought that an individual can change nothing anyway.

For society is not the government and not the system; society is all of us, with our everyday decisions, words, and actions. Everyone can try out new ways in their surroundings — live more sustainably, act more fairly, speak more mindfully — network with others and strengthen neighbourhoods and initiatives, begin small projects, spark discussions, set a visible example, and pass on knowledge. For this it needs no saviour and no great leader, but a critical mass of people who say: we want it otherwise, we want it better, and we begin here and now with it, with our means and in our lives. SOLIS is no project from above, but a network and a field of possibilities in which every movement, however small, becomes part of a great change.

Imagine it: in a city, a school begins to change its nutrition, to allow more co-determination, and to teach mindfulness; in a neighbourhood, people begin to generate energy together and to enliven public spaces; in a company, the employees redesign their working time and share the yields more justly. None of these undertakings changes the world on its own, yet together they form a web that grows ever denser and stronger. The call of SOLIS does not wish to burden you with a load, but to show you that you are part of something greater, that you have a voice and are not powerless. The question is not whether you can change everything, but whether you are ready to play your part — with courage, with heart, and with hope.

[•] Closing Word

This work was not written for elites, academies, or conferences, and not for government papers that gather dust in drawers. It was written for the people who work, love, suffer, and hope every day — often quietly, often invisibly, often exhausted — and who sometimes ask themselves whether that was already all, or whether there is out there something greater that calls them and connects them with others. SOLIS is an invitation to all who sense that there is more in them than everyday life allows, and who have the courage to think big and to begin small.

So let this work be dedicated to those who are yet to come — may they grow up in a world that not only protects them but nourishes and strengthens them —; to the old, who have given us their stories — may we honour their wisdom and preserve their experiences —; and to the living, who waver between fear and hope — may they recognize that they are not alone and that their longing for meaning and connection is no accident but a call. SOLIS does not wish to be a dogma and no holy scripture, but a compass, a tool, a bridge, and a beginning; it invites not to follow blindly, but to think along, to feel along, and to act along.

On paper this book ends here. In truth, however, it does not end but begins — in the minds, in the hearts, in the conversations, and in the actions that grow out of it. May SOLIS be a bridge and no bunker, a light and no lighthouse of power, a promise and no command. For the children, for the old, for us, for the Earth, for the stars, and for life.

System of Learning, Integrity and Sustainability — SOLIS.